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UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the 1st of the month by
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Missouri
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Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 66 KANSAS CITY, MO., JUNE, 1927 No. 6

WHAT OF THE TOMORROW

which, you say, never comes?

Jesus Christ gave us the parable of the sower in whose field grew both wheat and tares.

You plant a thought in the field of your consciousness and the thought becomes an entity in your life.

The wheat and the tares in the field of the farmer have defined seasons of progression from seedtime to harvest. Thought progression has seasons but the rotation of these has not been catalogued. Sophistries based on the elusiveness of tomorrow do not prevent the fruitage of any sown seed or the garnering thereof.

As a temporal fact tomorrow is always one day ahead of you. As an eternal fact today is the tomorrow of your yesterday, and your sowings in the yesterdays are now falling before the sickle of eternity. Your sowing today will come to harvest later.

"He hath set eternity in their heart," and your harvesting is continuous in the continuous today.—*I. O. S.*

A MEDITATION

For Youth of the New Age

FRANCES W. FOULKS

AM A living soul, come forth from God for the purpose of expressing him in his fullness. I am created in his image. I am fashioned after his likeness. All that the Creator is, that potentially I also am. To me is given the power to express the Christ perfection; the choice of using this power in its highest form is my own, and through my use of it comes my dominion over all that is less than the perfection which I am.

Before me lies my destiny—a path back to God. Whether the path is long and tedious, running in roundabout ways, through dark and dangerous places, or is a short, smooth path along beautiful ways, a path that I can tread with joy—that is of my own making. Therefore I, who of my own self know nothing, accept the guidance of the Presence that knows the way.

Within my mind lies a kingdom, rich or poor according to my building. With a realization of my responsibility I guard the entrance to this kingdom, that no thoughts of poverty, disease, hatred, jealousy, or fear, shall pass its portals. I lay its foundations in faith and wisdom; I erect its buildings in love, and

I keep its atmosphere in purity and peace. This invisible kingdom, not built with hands, eternal in the heavens of my mind, pushes through me to the outer, creating for me a world of harmony, health, peace, and abundance.

I am a living soul come forth from God to express his love, his beauty, and his wisdom. Behind me lie the ages of experience in which I learned that only the good is true and that only the true is good. Before me stretches a triumphant way through a redeemed world. I walk this path unafraid, free, undaunted, ever going forward in the name of the Lord. I find no task so small that I cannot give to it my best, none so great that the Workman within me cannot successfully accomplish it. No environment can hinder my ongoing, no heredity can impede me, no personality can hold me back. Nothing shall touch my mind or my body that is not of the purity of the Christ mind.

I have strength to do and to dare, wisdom to choose wisely, and courage to carry on. Daily I go forth to new triumphs, recognizing that I am a living soul, a son of God, a messenger of Truth to all humanity. Because I pattern my life after the lowly Nazarene, Christ of God, all life is lifted up and made better. I am a living soul, a coworker with Jesus Christ in the setting up of his kingdom.

NOTES AND COMMENTS

Charles Fillmore

You have said in some of your Unity writings that progressive physicians are recommending Christian healing. Can you name any nationally known doctor who advocates miracle healing?—*Extract from letter received by Unity School.*

THE MAYO Brothers are among the best known surgeons in the world. Several patients from their institution have come to Unity for help, stating that they had been advised that an operation could not help them, but that Unity probably could. We cannot say that these people were sent to us by the Mayo Brothers personally. Among the many assistant surgeons at that institution are a number who know about Christian healing and who do not hesitate to recommend it.

Dr. Richard C. Cabot, professor of clinical medicine and social ethics in Harvard university, is a doctor of international reputation. Dr. Cabot advocates a combination of mental and physical healing. In an address which he gave some months ago he said, "The interrelation of body and mind are familiar facts to everybody. What the body does to the mind we all know, when we are out of health and notice the forgetfulness, irritability, or depression of spirits that results. What the mind does to the health of the body is not so familiar."

Here we see the doctors' viewpoint that the body is the primary cause of the mental irritability and depression of spirits. The metaphysicians' diagnosis is the reverse of the doctors'. Metaphysicians see the cause of the body's ills to be irritability and depression of the mind, and their remedy consists in applying, to the mind, thoughts that will produce harmony and buoyancy of spirits.

Dr. Cabot makes some extraordinary admissions in this address, among which is this: that at least three fourths of all illnesses cure themselves. Here are his words on this point:

"We have next to notice the extraordinary tendency to self-maintenance on the part of both the mind and the body of man, the extraordinary power of maintaining and regaining health. That is a fact which very few persons except physicians have any conception of. At least three fourths of all illnesses cure themselves without anybody's finding out that they exist. The proof of that we find in the examination of the human body after death, showing as it does the history of very numerous diseases which it has suffered, overcome, and never known the existence of. This power of self-cure, of self-maintenance, shows itself not only in the milder illnesses that we are not conscious of, but also in the severer diseases that we usually are aware of, for instance, in typhoid fever. Typhoid fever has a 10% mortality. That means that in 90% it cures itself, for we do nothing really curative in that disease. Pneumonia has a 25% mortality; that means that 75% of all cases cure themselves. So we can go on through the diseases. One lists about 215 diseases known to medical science, and of these there are about eight or nine which we can cure by drugs or surgery. The rest cure themselves or are not cured. The vast majority cure themselves. But this tremendous accumulation of energy on the favorable side, the self-curing side of disease, is in contrast and in coöperation with what man does for cure, and it should be in clear recognition of this that any attempt, spiritual or physical, is made to aid these extraordinary powers, the forces of self-healing which we can see in a human body.

"I do not think that these self-curing energies are any less powerful in the human soul. The vast majority of people who get into trouble, as I have seen trouble

during many years, get out of it themselves, without any help from any human source. The number who are helped by some one who interests himself or herself in their affairs is almost infinitesimal compared to those who get on their own feet and maintain themselves without help. . . .

"Now it is a commonplace that bodily health is affected by thought and by emotion. Take first the field of industry. If a man is out of a job and gets a job, or has a job and gets a rise, it does not merely have an effect on his mind. It has that generally. But anybody who looks carefully can see a demonstrable effect on his body. His tissues often will show themselves better. And so recreation, the pleasure we get in games, the delight that we get in beauty, has its perfectly demonstrable and recordable effects on the body. The functions of human affection, or relations to our friends and families, are things which every doctor sees recording themselves in a better state of the organs and tissues as well as in a happier state of the mind.

"We know more than we did twenty years ago about how this is brought about. One of our fellow townsmen, Prof. Walter B. Cannon, has done more than anybody else in the world to make clear the connection between emotion and bodily changes, the changes made in the body chemistry by the emotions of fear and rage which happen to be easily studied in the animal and are of enormous interest. The mobilization of stores of energy from the liver, for instance, where they are stored, into the blood where they are needed by the animal in his moment of fear or rage, the changes in the coagulation of the blood, so that if the animal is injured his wounded blood vessels will close more quickly, the changes in the heart—all proved to result from emotion.

"If such everyday matters as work, play, love, rage,

fear, have these widespread and demonstrable effects on the body, it seems natural that a quickening of that central energy to which I give the name of religion would affect the health. Starting from the center it would radiate out, and one would recognize it to be central, and I should say religious, by the fact that it changed a man not in one respect but in all respects, in his ability to enjoy himself, in his ability to enjoy beauty, in his ability to enjoy his friends. If a change came over a man's life which radiated in all these directions, let us say it has made better connections with the central energy of his life, his religion.

"I define a man's religion, then, as whatever is at the center of his thought and energy. Now the path which I described a moment ago, the path between a psychical event like emotion and a physical fact like a fight or running away, is not the only path between a psychical event and a bodily change. I can illustrate another path by taking the case of a man in the Cook county hospital in Chicago, whose physician told me of it. He had the type of disease we bring up when we want to make it perfectly clear that we mean "organic" disease—he had a broken leg. He had been carried straight to the hospital from the scene of the accident and the surgeons had done what they usually do in such cases—they had "set the bone" as we say; that is, they had put the two ends into proper apposition to each other. Then they waited, as we must always wait, for nature to do the rest of the work, namely, the union of those broken bones. We generally forget when the surgeon has set the bone that he then must wait for nature to do the healing. But nature does not always do it. Then we have ununited or nonunited fractures. That is what happened with this man. He lay there and was given the ordinary care, but his bone did not unite. About that time somebody had the thought of looking a little into his mental

life. He had been thought of hitherto as a 'fracture,' which he was, but he was also a human being. They found that as he had been carried straight to the hospital from his accident he was out of the way of knowing what had become of his family. He did not know whether he, the principal breadwinner, was being missed by his family at home to the extent of serious want and perhaps starvation. Because of that uncertainty he was losing sleep; because of losing sleep he was losing appetite; because he was losing appetite he was losing nutrition; and because nutrition was not going on as it should have been, those chemical and physical changes which unite a bone when it is broken were not taking place. Have we the right to say this? Yes; because when the Cook county hospital people investigated the state of his home—found that his family were well and happy, were being well taken care of and were in no want—and supplied him with that information, he began to sleep and to eat and to gain in nutrition, and then his bone began to knit.

"That is a perfectly familiar chain of causes and effects, but I ask you to reflect for a moment on the fact that it carries us from a purely psychical event, worry, to a purely physical event, the knitting of a bone. When we maintain, as any one familiar with the facts must maintain, that psychical events may have a decisive effect on disease, we can support our belief by this little chain of causes and effects.

"You see then how the case that I have just described carries out the general principles with which I began. This man was out of connection with the ordinary facts and forces of the universe which through nutrition would have maintained his health if he had been well and were now counted on to restore his health by knitting his broken bone. We managed to bring about a better connection with these energies so that

he was less isolated from his proper place in the world. Then he was healed.

"If religious life is defined, as I have tried to define it, as the center of any man's energies, whether he calls himself an atheist or a theist, then it is obvious that any enrichment or development of his religious life will show itself in an increased curiosity and search for knowledge; in an increased interest in the world around him and in his fellow beings; in an increased organization of his own life which may be in disorder; and in addition one would naturally expect that it would improve his health. I referred a moment ago, in speaking of the scientific researches of Professor Cannon, mostly to the negative emotions, some of which have a depressing effect on the body. There has been so far as I know no similar study of the positive emotions, happiness, joy, gratitude, love. But it seems to me that, on the basis of the observations that we can any of us make, it is safe to say that there must be a physical and chemical effect on the body from anything which produces these positive emotions. Religion then would tend to improve any man's health, first by removing conflicts, worries, remorse (and their bad effects on the tissues), and secondly by the influence of these positive emotions which we have every reason to think have an effect upon the nutrition of the body and so upon any disease that may be there present.

"But when we speak of religion in this general way, classing it with all sorts of psychic forces, we neglect an important point, namely, the difference between true religion and false. If we speak of religion merely as a powerful psychic influence on health we neglect this distinction. Supposing that a faith comes to a man and gives him strength; supposing that faith does not stand criticism, does not wear well in the ordinary vicissitudes of life, it is obvious that any good effects that it has on his health will not be permanent.

"We saw this, not in the religious field but in a most extraordinary way akin to it, in the year 1890, which I think the physicians old enough to have passed through it will not forget. In the year 1890 Robert Koch, the discoverer of the tubercle bacillus and probably the leading scientific man of his time, announced that he had a cure for tuberculosis. Our professor of bacteriology at Harvard went over to Germany and brought home that cure, the efficiency of which he had witnessed in Germany. So consumptive people began to be inoculated with tuberculin. We all of us know now that it turned out to be a failure, but we forget that for a time it had an extraordinary success. So long as we had faith in Koch's tuberculin the patients got extraordinarily better. They gained in weight, they ceased to cough, they lost their fever—obvious and undeniable signs of improvement. Then some four or five months after this, it gradually began to leak out that tuberculin was not a cure, in fact that in the doses we were giving, it was a dangerous thing to give. It makes our hair stand on end now to think of the doses we used to give. I gave them myself. And the patients improved, improved tremendously under them. But Koch was this time a false prophet. Our faith and our patients' faith in him would not stand the test. And when the faith oozed out of the doctors the health oozed out of the patients.

"When one says that any strong psychical influence can affect health and disease, one neglects this essential difference between truth which can stand fire and will stay true, and fake which will make a great impression, an enormous temporary impression, but won't last.

"With all this in the way of general introduction, with these presuppositions as to the forces underlying physical or psychical cures and as to the relation of

these two, I go on to speak of some of the particular religious cures spoken of in the title of this paper.

"Ordinary faith cure I suppose is best exemplified in the pilgrimages and cures at Lourdes. You know that to this little town in France there come every year hundreds of sick people from various parts of the world. You know probably that there are physicians there to examine and record carefully what their troubles are. You know that they go through there a profound religious experience which I will not try to describe. Well, then what? Well, the vast majority of them go away no better at all. That is agreed upon by all who have been there. The vast majority are not cured or even improved. But it must also be admitted by any one who consults the facts, that a small, perfectly demonstrable number are cured, and cured not merely of hysteria or nervous troubles but sometimes of organic disease. If one asks how that is possible, the answer is: It may be possible by just such a train of events as I described in the man . . . with the broken leg.

"How can a religious experience make an ulcer heal? Well, in the same way that that man's freedom from worry made his leg heal. It is not in the least inconceivable, it is not contrary to any known laws of medicine, that a person who suddenly got the central motive of his life enormously increased, who seemed to see light on all the problems that had been dark, whose central happiness was multiplied a hundred times—it is not at all strange that his organic lesions should sometimes heal. There is every evidence that they do, just as it is evident that in the vast majority they do not.

"Or take another case, the work of Mr. James M. Hickson, known to many of you by his services held here. Since he was here in Boston he has made a journey around the world, holding the same sort of services in almost every country on this planet. In a

recent book he tells the story of that journey. It is essentially the same story as that of Lourdes: An enormous number of people come to his services, in which there is prayer and the laying on of hands. Most of those people go away no better; a small proportion go away cured. It is interesting, if one is trying to make comparisons with the New Testament, that Mr. Hickson's cures are of very much the same sort as those in Scripture. They are cures of blindness, deafness, and various defects of locomotion, not typhoid fever, pneumonia, or blood poisoning, but defects of hearing, of eyesight, and of walking. Those cures come again and again, in Asia, in Africa, in Australia, in every continent that he visits.

"Are we to call this miracle? That depends on your definition. If you define miracle as St. Augustine has, as that which is contrary to the behavior of things as we have hitherto known it, then of course some of these might well be put down as miracles. We do not need to define it in the sense that Thomas Aquinas defined it, as not only contrary to nature as we have thus far known it but to the laws of nature itself. There is equally good authority from the ecclesiastical and more appeal from the scientific point of view in the Augustine definition of miracle as that which is contrary to the ordinary course of things as we know it. Miracle in that sense is really around us all the time. Anything that is really new is a miracle in that sense. Anything that we cannot explain by what has preceded it is a miracle in that sense. When a man composes a new song it is a miracle. You cannot explain it. When a child is born into the world, if he is new and unique as every child is, you cannot explain that child. He is different from anything that went before; he is in that sense a miracle. In that sense these cures can be called miraculous because they take place more quickly than we are accustomed to see them. The healing

of an ulcer ordinarily takes weeks or months. If that process could be speeded up, as it perfectly could be by some chemical stimulus so as to close the ulcer in a few days, then it would be different from what we have seen and might be called a miracle.

"Have we any reason to call this thing divine, to use religious or theological terms about it? I use the word 'divine' to mean that which suddenly shows us more than we have known before about the central nature of things. I recognize that to any one who has a religion and believes in the divine government of the world anything and everything may be called divine. But we usually call an event divine which shows us quickly more of the essential nature of the universe than we had seen before. Now that might easily be true of the events I am speaking of. Miracles to me always seem comparable to the feats of heroism. They show us more about the nature of man than we knew, more about the nature of the world out of which this man came than we knew before. Every heroic act as I see it is a miracle. Miracles, like heroism, are born out of the sense of a supreme need. It is often said that they come out of the faith of the sufferer. That is the other half of it; we have the sense of supreme need plus the awareness, the trust that some help is possible. We are accustomed to say that 'necessity is the mother of invention.' Out of the sense of necessity —the sense that this thing must be—some new idea, some new strength comes. So I think miraculous powers come out of a man when he suddenly feels that he must do what ordinarily he cannot, and in some way manages to draw into himself strength enough to do it. . . .

"Finally I should say that this problem resolves itself into the question: Can we get a grip or a better grip on the world forces out of which we came and which maintain us as we are? And by getting a

grip or a better grip can we get more help than we usually do, something new, something original? I have tried to answer that by saying: Yes, we can in three essential ways. (1) We can get a better grip upon the ordinary forces than we usually have, which we do often by drawing back, away from the surface of things, as the painter steps back from his toil in order to get a better view, as the man in the woods does when he stops to climb a tree in order to see where he is. Drawing back, then, in order to get a better grip of the truth by which we can orient our lives. (2) We can get a better connection by an obstinate, persistent seeking, which is called in the New Testament 'knocking,' that is, pushing, seeking a great deal harder than we ordinarily do, which is the essence of scientific discovery. The scientific man uses the same senses and intellect as we do, only he pushes harder and so he gets a better grip on the energies outside him and in him for the solution of his problem.

"Now of course what I have been describing is what is ordinarily called prayer. Prayer is an attempt to rise up above the surface of our ordinary life in order to see it better, see where we are and where we go next. Or it is an attempt to burrow and penetrate into the sources of truth and hope and faith by which we live. (3) And thirdly, we get this better grip by borrowing from others. I spoke of the physical cases in which we borrow from every part of physical creation. But most of us who have any consciousness at all of our spiritual life know what a continual borrowing that is too, and how, in so far as we are wise and humble, we are always borrowing from the wisest and best people we can find. We can say perhaps that this borrowing from others can be achieved in two ways: first by what Schauffler calls 'creative listening,' where we hear more than most people do by listening to the wise and also to those who are not very wise; and

second, by contact with the sort of person who works miracles. That is how we can raise ourselves higher.

"In the Christian religion we think that the Founder was such a person, and if we follow Christian history we see that there came down all through history a type of person who had been in contact with the Founder or had been in contact with those who had, and who still had, as I believe many people today have, the power of working miracles in the sense in which I use the word. In relation to Christ we have often used very violent metaphors: 'the blood of Christ,' and 'being saved by the blood of Christ.' But when we think of that familiar and life-saving medical device, the transfusion of blood, it does not seem to me after all that this metaphor is too violent."

This address by Dr. Cabot is an extraordinary indorsement of spiritual healing as an aid to medication. The admission that three fourths of the diseases of humanity cure themselves, or are cured in ways unknown to medical science, indicates that there is a great, invisible, undiscovered healing power which medical science admits it is not consciously using. Dr. Cabot refers to the scientific researches of Professor Cannon, which he says are "mostly to the negative emotions, some of which have a depressing effect on the body," and adds, "There has been so far as I know no similar study of the positive emotions, happiness, joy, gratitude, love." If Dr. Cabot will look into the Unity movement he will find that there has been an exhaustive study and application, for forty years, of the very emotions that he mentions.

More than two million people are reading the literature that is being circulated by the Unity School, the great objective of which is the stimulation of faith, hope, love, joy, success, peace, health, and harmony. Thousands of people are testifying that such thoughts

and emotions are healing their bodily ills. Paul gives us the keynote to this kind of Christian healing, in his letter to the Philippians:

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

THE GOD-MAKE IS PERFECT

In buying a thing, we often insist upon a certain make because we know we can depend upon its quality, and we should be very much surprised to find it undependable.

Who made *you?* You immediately answer, "God." Can you depend upon the God-make?

All the inventions and makes of individuals have been improved upon, but God's make is "the same yesterday, today, and forever." It may appear different, but the real of it is always the expressed image of God.

"*Thou* art made whole." *You* are the perfect God-make and as you coöperate with the Great Maker, you will realize the wholeness of your being, the harmony of your surroundings, the abundance of your supply, and the health of your spirit, soul, body, and circumstances.

"*Thou* art made whole." The God-make is perfect.—*Daily Studies in Divine Science.*

JUDGE NOT

Judge not; the workings of his brain
  And of his heart thou canst not see;
What looks to thy dim eyes a stain,
  In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

—*Adelaide Anne Proctor.*

JUSTICE

HORATIO W. DRESSER

THE STATEMENT is often made that justice is not administered in our courts. The implication is that our judges are lax, while the lawyers are skillful in saving their clients from the execution of justice. But even when verdicts and sentences appear to be just, punishment may be evaded by appeals to higher courts, by legal delays, or by pardons secured through political influence. There is such disregard for law in some quarters that the main zest in life is in "getting by," while elsewhere there is sensational interest in the worst criminals, as if somehow all laws against crime were reprehensible and all the instruments of justice negligible. Behind all this reaction against our legal system, with the conventional methods of punishment, lurks the small boy's notion of what is wrong: A so-called naughty or wicked deed is wrong if the doer is found out; right, if he "gets by."

In contrast with this notion that right and wrong are mere matters of passing opinion or of evading the law, it is interesting to turn to Emerson and to read his essay, "Compensation." Emerson's view in brief is that there is in the real order of things a justice which executes itself, and that law is everywhere; hence that by no possibility can one either wrong the universe or "get by." His principle is that no one can get something for nothing; and, as everything has its price, so for every deed there is compensation, and as we sow we reap. In other words, whatever the appearances, however sly and subtle the evasions or the law's delays, "justice is not postponed. A perfect equity adjusts its balance in all parts of life." In actual experience this means that "every secret is told," whether we try to keep it or not. It follows that every crime is somehow punished, every wrong is redressed. With the same

certainty, every virtue is rewarded. For justice is not, of course, primarily a question of meting out punishments to wrongdoers, but is a rewarding of every act according to its kind. In other words there is retribution or compensation which operates in and through all human conduct, and it is not a question of mere right or wrong, as human deeds are superficially measured and judged in law courts.

There are various ways of putting this truth. Since "every opinion reacts on him who utters it," "the borrower runs in his own debt," everybody pays sooner or later, precisely according to his debt, and one "cannot do wrong without suffering wrong." In reality, therefore, "the thief steals from himself" while he thinks he is outwitting others and getting something for nothing. But what applies to the thief applies to every member of society. We pass all sorts of regulations to protect ourselves against rogues, the unscrupulous, the grafters, and the parasites by whom we believe ourselves surrounded. The truth is that "men suffer all their life long under the foolish superstition that they can be cheated." Hence people are all the while guarding themselves against others, whereas, if they are ever deceived they deceive themselves. If we had a little wisdom, instead of keeping endlessly on the alert lest our neighbor cheat us, we should see to it that we never cheat our neighbor. He who does not try to cheat his neighbor will not himself be cheated.

Emerson also forces home his great truth by assuring his readers that one important lesson that life teaches is "the indifferency of circumstances." It is not primarily a question of where you are placed, of what you are doing, or of the people with whom you are associated, for what avails in any situation is character, what you are doing with your opportunities, what you permit circumstances to do to you; for "every advantage has its tax." Not even in nature is anything given.

All things are sold. To pay little is to receive little. To give much is to receive accordingly. You can prove this in one social situation as well as in another. When you have proved it you are in that measure free. You then see that, as Emerson says in another essay, "the soul makes circumstance." That is to say, what is instrumental is your manner of approach. If you try to deceive people, to steal from them, to wrong them, if you try to "get by," to use influence, coercion, or graft, you will indeed find circumstances that will favor your scheme, since there are multitudes of people in the world who are absorbed in the great game of getting by. But if you think for one moment that you are really evading the moral law, you are preparing for disillusionment.

Since there is in the soul itself, in the inner life, what Emerson calls "the compensation for the inequalities of condition," it is plain that we should not begin our study of justice by complaining of what we call the unjust distribution of this world's goods. Apparently our social life is so constituted that wrongdoers and thieves often flourish while the righteous suffer. To accept Emerson's proposition is to see that we should never judge by the mere distribution of this world's goods, for we are souls. The primary possessions are the things of the spirit. No one can take these possessions from us. Justice as the law of life under which we live applies above all to the inner condition, the state of the soul. In the inner world of our real life justice is invariably executed. This state of affairs is for the best, for good; love, not hate, is triumphant. This is why the further utterance is made: "Love, and you shall be loved. All love is mathematically just." Begin by fidelity to this law, and presently you will find that your circumstances will be surprisingly harmonious with your inner life or attitude.

The preliminary propositions above quoted make us

ready for Emerson's great generalization, one of the profoundest of all his utterances: "Life invests itself with inevitable conditions, which the unwise seek to dodge." We all live under law. By no possibility shall we escape. But the game of life as many people play it consists in their trying to escape, in putting up with failure when they might have success. Success is to be won by wise adjustment to conditions. What we reap will be the constant reward of wise living. But the evasive people of the world are trying to live by foolishness. They are squandering their time in vain experiments. By a sure fate they reap the whirlwind when they sow the whirlwind. For life is rich, the universe is full of opportunities; and if you wish to procrastinate you may. Meanwhile you have not actually gained one point in your attempt to outwit the universe. What you have been doing was merely to pile up appearances, to play an absurd game, when you might have made every stroke count by being a man.

The first notion to put out of our minds is the small boy's idea of wrongdoing, which lingers into mature life with most of us; namely, the notion that if you are not caught you will not suffer. We first try this absurd scheme by seeking to outwit our parents, then our teachers, our enemies (if we have any), and finally the officers of the law, the judges, and the prison system. But side by side with the sly effort to avoid detection is an inner consciousness which gives people much misery in the long run. Our nature is constituted for justice. Therefore to go against it is to begin to suffer, or at least to be unhappy, to be troubled by the certainty that we must pay sooner or later. To learn the lesson of this inner monitor which we call conscience so as to distinguish it from consciousness at large, is to realize that the wrong is done whether known by any one or not, and that the recompense or punishment is prepar-

ing, even though it may not become evident for weeks, months, or years. For when we learn that there is no possible way of escape from the moral law, or from justice, we see that we are face to face with the reality of life.

Some of the misdemeanors that we commit as children are exceedingly mild, to be sure, and so nearly like pranks that few persons would call them wrong. But the real question is whether or not we keep our honesty and sincerity, whether we maintain our integrity. A seemingly trifling act may be of great moment if it fosters the integrity of my selfhood, or if it involves disloyalty to my better self. Little by little I am preparing for my future, for the time when I shall reap in kind as I have sown. It is, therefore, very important for me to learn that a deed done is a deed done. He who commits adultery in his heart has already committed it in effect, according to the Gospel. It is not necessary for any witness to be present, not even a guardian angel. Nor is it necessary for any one to be present when we do a good deed; no man will miss his reward.

This prepares us, finally, for Emerson's other noteworthy generalization in this connection, to the effect that what is right is according to my constitution, and what is wrong is against it. This does not mean that my good deed is right for all men, so that by emulating me all men shall be virtuous. It means that in doing what I feel or judge to be right in such a way that I keep my integrity, I am coöperating with the moral law or justice which underlies my true nature. My moral constitution is universal. What is right bespeaks my real selfhood. To do wrong would be to push aside and try to evade my universal or true nature. If my conduct is thus disloyal at the center, it will be disloyal in its outward expression.

What grounds for complaint has any one who accepts the scheme of life as thus outlined? One may

perhaps complain that people do not live by it, but try to be morally evasive. Even the small boy who on occasion indulges in a prank and tries to deceive his parents whom he dearly loves—because egged on by the playmate who says, "Oh, they'll never find it out"—will on another occasion be stung by a sense of injustice, for parents, teachers, and friends often judge unrighteously; and the small boy naturally objects when he is either falsely accused or wrongfully punished. But since really good deeds bring their rewards in any event, and since actual inner wrongdoing brings its reactionary punishment, what does it matter particularly what is said and done in the show and sham world of unrighteous judgment?

When I am falsely accused, I may safely rest in the assurance of fidelity to what I regarded as right. When error or falsity is paraded as truth, I may depend upon truth, with its far-reaching power, in a universe which never forgets. If I have done wrong in my soul, why should I object that my own conscience forthwith condemns me, that I suffer in kind or quantity just in proportion to what I did? A superficial misdeed will quickly run itself out. If I have committed a crime, I have done something which should not run itself out, which will not run itself out until I have suffered as I deserve, and, if need be, done many things to make matters right with other people.

And why should I be governed by what people say? Suppose, for example, that my partner in business has played false, brought bankruptcy on our firm, and so brought me into a situation in which I might settle with my creditors for fifty cents on the dollar. The world will not think ill of me if I accept the temptation. But the few will recognize in me a man of principle if I do my utmost to meet my obligations to the full. The real account I have to settle is with myself. I care not how many people have been eva-

sive. I am well aware that bankruptcy is a well-known scheme in the world at large. But what have I to do with schemes? The question for me is to discern the right thing to do, by seeking inner guidance.

To be sure, it will not always be easy for me to see others carrying off the so-called rewards of success, as success is esteemed in the world, while I move quietly along from day to day, doing my best to be true to the guidance for each day. On the other hand, consider not merely the consolation but the power, the far-reaching power of truth, of right, and of justice. Since no man can serve two masters, if I serve justice, the right, the truth, I have the satisfaction of knowing that the moral order is on my side. There is no such thing as failure in the moral world. No falsity can conquer my truth. No gossiper can one whit ruin my real reputation. No decision in court can do me a real wrong.

How then shall I proceed if perchance I am taken for a rogue, a thief, or a spy? By nonresistance, that is, by expression of my real selfhood. Let me then proceed as did the harmless German in Pennsylvania during the Civil war: When captured by the rebel forces and led to a tree to be hanged, he refrained from all comment until, as the noose was put around his neck, he asked complacently, "Well, gentlemen, what are you going to do?" "Hang you for a spy," was the rejoinder. "Well," said the alleged spy, with the same complacency, "whatever is the rule." That smiling response disclosed his true self and he was set free. Here was Emerson's "indifferency of circumstances." Here was childlike dependence on the justice of the universe.

We need not then go far afield for definitions of justice. If "truth is the summit of being, justice the application of it to affairs," as some one has said, I am first of all concerned with truth, with the summit of being. Resolved to serve truth, I also resolve to

maintain my integrity on the summit of being. It then becomes a question of carrying out in daily conduct what I beheld as true while standing on the summit. Justice is only one of several modes of expression of the eternal relationships which may be seen as a whole, as a system or divine order, when we rise to the summit which commands the world.

PROTECTION

Unto the hills around do I lift up
My longing eyes,
Oh, whence for me shall my salvation come,
From whence arise?
From God the Lord doth come my certain aid,
From God the Lord, who heaven and earth hath made.

He will not suffer that thy foot be moved:
Safe shalt thou be.
No careless slumber shall his eyelids close,
Who keepeth thee.
Behold our God, the Lord, he slumbereth ne'er,
Who keepeth Israel in his holy care.

Jehovah is himself thy keeper true,
Thy changeless shade;
Jehovah thy defence on thy right hand
Himself hath made,
And thee no sun by day shall ever smite,
No moon shall harm thee in the silent night.

From every evil shall he keep thy soul,
From every sin:
Jehovah shall preserve thy going out,
Thy coming in.
Above thee watching, He whom we adore
Shall keep thee henceforth, yea, for evermore.

—*The Marquis of Lorne.*

AN INTERPRETATION OF THE TWENTY-THIRD PSALM

ARTHUR W. SILL

DAVID, the creator of the Psalms, was a shepherd from his youth. His was an occupation in which many hours of each day were spent in the solitude of the wilderness. He was counted a good shepherd and later a great king. But we of today know him as a great metaphysician.

In ancient times the sheep always followed their shepherd. This fact made a fitting illustration for the Psalmist to use in the beginning of the matchless psalm, "Jehovah is my shepherd." Those who would come under the divine law to partake of its benefits must show a willingness to be led. David put himself in the place of the sheep and saw his utter dependence upon God. He had developed a powerful Jehovistic or Christ consciousness which was leading him into paths of peace and places of plenty, even as he led his dependent flock to the "green pastures."

Sheep never doubt the ability of their shepherd to provide for them. David had this in mind when he said, "I shall not want." He did not say, "I shall not want a new overcoat," or "I shall not want"—this thing or that. He was metaphysician enough to know that desire for anything is the thing itself in the first stages of manifestation, and his wants were supplied. As a matter of emphasis let us say, "I shall not want *anything*."

"He maketh me to lie down in green pastures." When an animal lies down in a green pasture it is contented, satisfied. Surrounded by fields of green, it cannot imagine any lack and does not worry. Those who are delving into the mechanism of the soul know

that there exists an omnipresent substance, the basis of all manifestation, and that it is the work of the I AM (shepherd) to call the gentle, submissive soul (sheep) into this "field" or substance, wherein are satisfaction, peace, and contentment. We make this part of verse 2 to read thus: "He maketh me to lie down in green pastures *of plenty.*"

"He leadeth me beside still waters." Still waters in this instance, suggest depth and calmness. A shallow pool may quickly evaporate. The wise shepherd knows that in many cases the purest water may be found in the deepest pool. An understanding of the deep things of Spirit leads one to be humble and amenable. In such an attitude one may easily find peace. Therefore let us say, "He leadeth me beside still waters *of peace.*"

"He restoreth my soul." I hear some one ask, "But into what region has the soul gone astray and what is its condition, that it should need restoring?" David knew that his sheep were safe so long as they followed him. The "ninety and nine" are always safe, but almost every flock has its stray. Those who forsake the consciousness of kind and loving Spirit (shepherd) are as sheep who have gone astray. A lone sheep in a wilderness soon becomes the prey of wild beasts. A soul that does not follow its higher wisdom is attacked from all sides by the untamed forces of the mind. But even as the shepherd listens from the hilltop for the cry of his lost one, so Jehovah, our loving Father-Mother God, listens for the cries of those who are lost in the wilderness of sense consciousness and restores them to their original state of spiritual perfection when they are willing to turn and follow him. The rescue all hinges on this point: whether the lost will turn and follow. A sheep that bounds away when the shepherd approaches is but putting off the day of its salvation. From this part of verse 3 let us make a medi-

tation: "He restoreth my soul to its original state of divine perfection."

"He guideth me in the paths of righteousness for his name's sake." The desire of parents to have the family name upheld is natural. Every father wishes his son to be a good representative and uphold the principles for which he (the father) stands. When we submit to and follow with unprejudiced mind the leading of our Father God, we find that our paths lead to peace and to righteousness—the right use of all our faculties. The Father is then glorified in the Son.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

Any apparent evil that looms up and casts a shadow about us, causing us to walk in darkness, is virtually death. Those who are walking through the valley of human consciousness surrounded by seemingly large mountains of mortal error (sickness, poverty, trouble) have, according to the Psalmist, nothing to fear. I AM (Jehovah) always directs the soul by a path that leads upward and away from the things that darken the understanding. Regardless of what the outlook may be, we should always hold that there is nothing to fear and that all things work together for good.

"Thy rod and thy staff, they comfort me." We shall consider this part of verse 4 separately. The ancient shepherd carried two implements to aid in caring for his sheep. One gave the animals liberty when they were entangled in a thicket; the other gave them protection in their freedom. The Bible dictionary, in speaking of rod and staff, says: "The first [rod], a heavy-headed club for driving off wild animals; the second, a curved stick for guiding the sheep."

The "curved stick" or staff of the ancient Eastern shepherd was not the familiar shepherd's crook. The

crook did not come into use until shepherds began driving their sheep instead of leading them. Then it became useful in catching and holding individual sheep. But the staff of the herdsman of David's time was a light, slender stick, possibly somewhat curved and about four feet in length, and had a small, clawlike hook at one end. When a sheep became entangled in a dense thicket of bushes or of cactus and was unable to extricate itself, the shepherd, approaching with his little slender staff with its sharp hook, would reach in and begin carefully to pull out the twisted strands of wool, thus separating the fleece from the sharp snags and enabling the animal to go free.

Right here is clearly taught one of the great lessons in Christian metaphysics. The shepherd's slender staff with its effective little hook represents the word of denial. True, it is not a powerful thing, but the work that it does is most important. The lesson is plain: Never use strong, positive denials if you want your soul to gain a peaceful emancipation. The shepherd could grasp his ensnared sheep and mercilessly drag it through the briars to freedom, but the animal would suffer for it. Sweeping denials will do the work, of course, but if they are used the soul will have many occasions for crying out.

The rod or "heavy-headed club for driving off wild animals" is your word of affirmation. Do not be afraid to use the strongest statements that you can command for this purpose. The more heavy-headed, the more hard hitting they are, the better. No animal force (selfishness, hate, lust) from the wild places of your consciousness will be bold enough to face the deadly onslaughts of one who is persistent in the use of this weapon, affirmation. Our interpretation of this part of verse 4 now reads, "Thy rod and thy staff [affirmation and denial], they comfort [from *confortare*, to strengthen much; to invigorate] me."

"Thou preparest a table before me in the presence of mine enemies." A table prepared is a table laden with good things. The omnipresent ether is laden to overflowing with good things for all who will receive them. These good things are within us and all about us, but until we have learned to appropriate their richness into our souls by affirming their reality and presence, we know lack. The "enemies" are the thoughts that make us see lack. But once we have learned how to go in and sup with Jesus and eat from the Lord's table the "meat . . . that ye know not," the thoughts of lack do not disturb us. Therefore, "Thou preparest a table before me with an abundance of good things in the very presence of those who say that there is lack."

"Thou hast anointed my head with oil." The head is the seat of all conscious thought. Thinking is the greatest thing that we do. We think before we act. If every thought could be sent forth anointed with love (oil) the act (or product of the thought) would always be of the highest type. Things run smoothly, and the voice becomes mellow and sweet, when the thoughts, elevated to the Christ consciousness, flow out in perpetual streams of love and joy upon the world.

"My cup runneth over." A cup is that which holds something. The cup within man's being is the subconscious mind. Every thought that passes through the conscious mind goes into this "cup" of memory, the storehouse of knowledge.

We find that the "cup" or subconsciousness of man is continually running over with something. That which flows from it is of the same nature and character as that which flows into it. "Whatsoever a man soweth, that shall he also reap." The Psalmist did not say what his "cup" overflowed with. He merely said, "My cup runneth over." He did not need to say more; for after he had said, "Thou hast anointed my head with oil" (after he had sent forth his thought in love)

the law of seedtime and harvest could have returned to him only the sweetest of events and a most joyous life.

We do not half appreciate the work of the most marvelous servant of man—the subconscious mind. It carries out with undeviating accuracy the commands that it receives from the brain. If we praise the good in our lives (both manifest and nonmanifest) we shall sing, "My cup runneth over with joy."

"Surely goodness and lovingkindness shall follow me all the days of my life." The Psalmist knew that Jehovah was his "shepherd" and caused him "to lie down in green pastures" and led him "beside still waters." He knew that Jehovah restored his soul and guided him in good paths. There is no wonder that, after assuring himself that there was no evil to fear, and gaining new comfort by the use of the rod and staff (words of Truth); after having feasted at the Lord's table, so generously prepared for him in "the presence of mine enemies," and finding his head anointed with "oil" and his cup running over with joy, he came to the joyous conclusions that he set forth in this psalm.

"And I shall dwell in the house of Jehovah for ever." The "house of Jehovah" is man's body—the temple of the living God. David glimpsed the possibilities of regeneration but did not attain the fullness of his inheritance because he did not thoroughly spiritualize his consciousness (which includes the body). The Lord's body (which every one must eventually "put on" here) is "a house not made with hands, eternal, in the heavens." No one can take this body away from us.

"A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it [disaster, death] shall not come nigh thee." Once you have released and set going within yourself the mighty forces of the cosmic

Christ, no one can stand in the way of your happiness, and nothing—no external power—can impede your march back to your original divine perfection.

RECAPITULATION—23D PSALM

1. Jehovah is my shepherd; I shall not want anything.

2. He maketh me to lie down in green pastures of plenty. He leadeth me beside still waters of peace.

3. He restoreth my soul to its divine perfection. He guideth me in the paths of righteousness, that his name (spiritual consciousness) may be upheld.

4. Yea, though I walk through the valley, surrounded by mountains of mortal error, I will fear no evil; for thou art with me and I welcome such discipline. Thy rod and thy staff (words of affirmation and of denial) are a comfort to me.

5. Thou preparest a table before me with an abundance of good things, in the very presence of those who say there is lack. Thou hast anointed every thought with love. My cup runneth over with joy.

6. Surely goodness and lovingkindness shall follow me at all times; and I shall dwell in this beautiful, imperishable (always praise the Lord's body) body temple forever.

WHICH

Isn't it strange that princes and kings
And clowns that caper in sawdust rings
And common folk like you and me
Are builders of eternity?

To each is given a bag of tools,
A shapeless mass, and a book of rules;
And each must make, ere life has flown,
A stumblingblock or a stepping-stone.

—*Selected.*

JUDGMENT AND JUSTICE

MARY E. WESSEL

THERE is no such thing as an injustice in the world. That which seems so is merely a result of the outworking of the law, "Whatsoever a man soweth, that shall he also reap," and "With what judgment ye judge, ye shall be judged."

When one accepts the truth of Jesus' words, "With what measure ye mete, it shall be measured unto you," and ceases to think that some person or some condition or so-called luck is against him, it is easier for him to rise above seeming injustice and to be free again. It is easier to surmount some difficulty that we know we ourselves have caused, and in seeming inharmony we can find a wonderful lesson which will help us to meet unpleasant conditions.

We hear people ask, "But what have I done to cause this appearance to manifest?" Their question indicates that they are ready to know that every day mankind is reaping what it has sown in the past, and that each today is shaping the harvest of future days.

When one starts on the path of Truth, and truly prays, "Create in me a clean heart, O God; and renew a right Spirit within me," he begins a housecleaning in his storehouse of memory, the subconscious; in so doing he often calls forth what seems to be an unpleasant experience, which he must meet and master.

A case to illustrate this point comes to mind. Two sisters had a misunderstanding, and each thought that she was in the right. They became estranged and, though they lived in the same city, for a long time they did not speak to each other. One of them became interested in Truth and, as she talked with her teacher one day, there arose the question of holding no judgment against anybody or anything. Her teacher urged

her to forgive freely and to forget. She answered: "I never think about it. I have put it away back in my mind and have forgotten it."

The teacher said, "But you are carrying excess baggage and you know that that always comes excessively high. Go, make your peace—free yourself." She did not do this, however. In a few weeks she was seized with what is called rheumatism. After several days of intense agony she sent for her sister, and very soon peace was hers. She is now one of the strongest advocates of the principle of never letting the sun go down on one's wrath. She obeys the law and she simply refuses to create a condition that will upset her life again.

There is an eternal law of justice, and when we adjust ourselves and all our thoughts, words, and acts to that law we realize harmony in all our affairs. "Forgive us our debts as we also have forgiven our debtors," said Jesus, thus showing clearly that he recognized the law to be inescapable.

But we must give before we get. We must recognize and have faith in the law. We must give justice and desire justice for all people as well as for ourselves.

The leader of an orchestra contracted with a large hotel in another city to furnish music for the winter at a stipulated price. When he arrived in that city he found the union prices there much higher than he had thought. The union would not allow him to play at the stipulated price and the hotel would not release him from his contract. He consulted a lawyer, who told him that ignorance of existing conditions was no excuse, and that unless the hotel or the union voluntarily released him he would have to pay the penalty for a broken contract. His problem was placed in the absolute for solution, and suddenly he found himself released by both the union and the hotel. This solution of the difficulty seemed miraculous to him, and he

does not yet understand how it was brought about.

Judgment is a faculty of mind. When man has the same mind in him that was in Christ Jesus, then is that faculty redeemed from every limitation of the personal. Man then sees as God sees. God made all that was made, and pronounced it good. Man with the Christ mind sees the perfect idea back of all appearances and proclaims it good; he sees all with the eyes of love and establishes to himself the kingdom of heaven, and all things are added to him in harmony.

The wise man commits all judgment to the Son, the indwelling Christ of God. He has learned that criticism, condemnation, and faultfinding keep him from the kingdom of peace and bring suffering to him. Some one has said that man picks up a live wire whenever he criticizes or condemns, and that he may expect a shock.

Truth seekers find that there is a principle, a law of being, that cannot be violated in the slightest degree without bringing suffering. They know that they must give an accounting for every idle word. They learn through bumps, or judgments, and they look upon such occurrences as blessed helps in overcoming. There are many verses in the Bible to show that such "lessons" should encourage us to go and sin no more. "Let thy judgments help me." "When thy judgments are in the earth, the inhabitants of the world learn righteousness." "That thou . . . mightest overcome when thou art judged."

Judgment is a redemptive, purifying process which burns away all the dross, making a pure, clean temple of mind and body for the living God. This cleansing process is the "hell-fire," so wrongly interpreted by many people. The fire cannot be quenched until every branch of wickedness is consumed. "The chaff he will burn up with unquenchable fire," reads Matthew 3:12.

Neither the Old nor the New Testament teaches

that there is a place of everlasting punishment. The word rendered "hell" in Mark 9:43-50 is *Gehenna*, from the Hebrew, *Ge Hinnom*, the valley of Hinnom. This valley was a deep ravine outside of Jerusalem. It was used as a dumping ground for refuse, and in it a fire was kept burning continuously. It fittingly symbolizes the experiences that consume the dross of man's character.

The Truth student, then, should free himself from the erroneous thought of hell-fire, knowing that the only time is now and that daily he makes his own heaven or hell, through the states of consciousness that are within him. He should accept his judgments not as hard conditions, but as helps in overcoming. Thus he learns his lessons quickly and easily, until he establishes divine judgment to himself, gives out justice to all, and becomes centered and poised in the Christ mind.

CONQUEST

I fought an enemy in righteous wrath
And by sheer strength and hate
I brought him crying to his knees;
I vanquished him by mortal power,
But he my enemy remained unchanged in heart.

I fought an enemy with love and faith,
And by my love and kindness
Overcame his grudge.
I vanquished him by power divine,
And changed him from a foe to friend of mine.

—*Lowell Fillmore.*

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WHY THE GOLDEN RULE PAYS

The universe is based upon immutable law, its permanency being maintained by power which, ever operating, creates cosmos out of chaos. This knowledge of the reign of divine law and order secures man's safety in the natural world, which otherwise would terrify and destroy him. It refutes one of the current beliefs of the race; one of the predominating states of mind in the human consciousness: that of the existence of injustice, and a supposition that it is meted out in the lives of men and women. . . .

They must come to know that the same power which controls the universe is the force or principle which works out in man's life, and is as dependable and unchangeable as that which we designate natural law. Man may ignore this knowledge, defy this principle, avoid this law. In fact he does use . . . trickery in a futile effort to outwit divine justice. Jesus designated all such attempts as foolish and stupid. "God is not mocked," he said. The law of justice will prevail. Those who sow, reap, and they reap what they sow. Those who serve will be served; to be forgiven requires forgiveness; friendship necessitates friendliness. . . . Failure to conform to the law of justice results in injustice as inevitably as Jesus' formula harmonizes and compensates. Give unto others only that which you want back again, for of a surety it does return to you. With unerring exactitude, both your sin and your good will find you out.

Heads of large business concerns know that the Golden Rule pays; that spiritual laws are as accurate and dependable as the laws of gravitation or mathematics; and that justice and equity spell success. An inner and an outer exist in everything. There can be no harvest without a planting; no effect without a cause; no justice without law.—*Richard Lynch.*

THE HOME

THE OMNIPRESENT HELPER

FRANCES WARDER

NO ONE needs a deep realization of the omnipresent Helper more than does the home-keeper, the home-maker. She needs this realization, not only for wisdom and guidance to meet the everyday problems of the home, but also for the lasting impression that this dependence on such a helper makes on the other members of the family. They sense her strength and her poise in emergencies, they see her patience and her justice in dealing with the problems that they bring to her, and they know whence the power comes. Through seeing the proof of an omnipresent Helper, they will come to rely on the One whom she knows. Perhaps they will not realize that they have learned such a reliance, until some great stress or strain, some great need comes in their lives, when she is not near; then they will find themselves looking to her God for help, and they will find that he is their Helper also.

The best time of the day to impress on the human mind the realization that there is One, omnipresent, always ready and willing and able to help, no matter what the problem, is in the early morning hour before one takes up the duties of the day. The moment one wakes in the morning is an excellent time to claim and make one's own the promise, "Lo, I am with you always." One's superconscious mind will form a prayer that his conscious mind will take up and make felt in every avenue of his being, in every activity of the day. One will draw nearer to the Presence with words similar to these: *Let me each moment of this day feel thy pres-*

ence, my Father, guiding, sustaining, and strengthening me. Fill me with thy love, thy wisdom, thy patience, that I may meet rightly each moment's need. Let each one who enters this home, each one who leaves it, be blessed of thee, through me. With such a realization as this, a mother begins the day with faith and joyful anticipation; she gathers strength for her duties, and through this contact with the Source is able to send the other members of her family off to their work with a sense of protection, guidance, and success.

If the home is kept filled with peaceful thoughts, silently spoken by one who is companioning with Omnipresence, there will be little disorder, little friction among the members of the family, therefore little sickness and few accidents. In the Holy Book we are told that one can put a thousand to flight. This "thousand" may be composed of discords, unruly tempers, and unholy thoughts, or it may be composed of aspirations, joyous anticipations, loving thoughts of service. The thoughts that are held during the day by the one at home, and that meet the family when they return, may make or mar the evening. The absence of the family is the home-keeper's opportunity to go into every room of the house and declare the one Presence and one Power. The very ethers of the room can be charged with harmony that will be felt by the returning family as peace and joy, life and love, health and success.

Many problems come up in the home among the souls of different growth, the persons of different ages and different opinions, problems that in human strength one feels (and probably is) helpless to cope with. David, unafraid, alone, conquered Goliath through his realization that the God that he trusted was greater than any giant. Conditions in our homes may look like giants challenging us, but faith, love, and patience, a high vision and divine wisdom—which is after all a consciousness of the Christ presence—will

conquer them as completely as David conquered the giant.

A wonderful story is told in I Samuel 17:31-54. For us to read it when we are discouraged or feel helpless, will draw forth shouts of victory within us; it will help us to turn to the One that is ever near and, looking past human faults and failures, see his perfection becoming manifest in the one who may not seem to be functioning according to the Christ standard. In doing this for others we must give them perfect freedom to express, not seeing them becoming what we think they should be, or doing that which we think they should do. We should see their own indwelling Christ coming into expression in their lives and leading them to do and be that which is according to his standard and for the soul's highest development.

A thought of the peace of God is a powerful thought for one to hold while in the midst of discords. Held to persistently, heard even above the clamor, it will dissolve argument and create higher thoughts, thoughts that will draw together in love even those who are in most inharmonious states of mind.

To keep one's vision on the ideal, to point it out to each member of the family in such a way that it will be received and lived, is a work of soul redemption. This can be done successfully only by a constant recognition of the Presence that can speak through one according to the need of the moment and the need of the person whom he wishes to help. To seem always to be preaching, or correcting, may defeat one's purpose and turn others away from us.

When members of our families express bodily inharmony the omnipresent Helper becomes to us the Great Physician. His touch, through us, is able to heal any error appearance if we put aside fear and recognize that he is right beside us, cooling the feverish

brow, quieting the restless body, giving peace instead of pain, restoring health and vitality. Remembering that He laid his hands upon multitudes and healed them, we too can experience the miracle-working power which he uses. As we realize the presence of the Beloved, strengthening, sustaining, and comforting, we can say in the very appearance of death, as did the Shunammite woman, "It is well." If we realize Truth deeply enough, our lives will manifest according to God's will of omnipresent life and health, and the error appearance will be utterly dissolved.

The omnipresent Helper is also the Great Surgeon, working through us to bind up wounds of heart as well as of body. There are disappointments and heartaches among the adults as well as among the smaller ones; there are agonies and fears that only the Father-Mother God can bind up, that only the great Burden Bearer can lift. The home-maker needs often to turn to the Master's message, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

When any member of the family is delayed and does not return home at the expected time, the mother at home sometimes feels uneasy. This is the very time for her to realize the meaning of Omnipresence, and to declare that the angel of His presence is with the loved one, guiding, guarding, and bringing him back safely to the home. It is a good time for her to take the Bible and read for herself and for the delayed one the 91st Psalm. To claim the promises so plainly and lovingly expressed by the Psalmist not only protects the delayed one but also keeps the waiting one steady and poised. When the loved one does return there will not be a nervous or a scolding person to greet him.

In the midst of the storms of life, storms of the mental realm and of nature, your realization that you are in Omnipresence will keep you safe. In the midst of the hurricane, when lightning flashes and thunder

roars, you can feel a calmness and a security if you have learned to keep yourself "in the secret place of the Most High," where no harm or disturbance can occur. There are dangers of life, great and small, that come to all of us, in appearance, but they can all be dissolved by our claiming the protection of Omnipresence. Wherever you are, if a danger or even a thought of danger presents itself, immediately charge the ethers about you with thoughts of Omnipresence, and Omnipresence will become an impenetrable wall about you, excluding all that might harm you. When the other members of the family start out on hikes or on camping trips, clothe them around with the omnipresence of God, that they may be kept from harm.

No need is too trivial, too great, too complicated, to take to the One who knows and understands, who can and will help. As the keeper of the home makes it a practice of her life to turn to Him first in every time of need, she will begin to learn the real meaning of Omnipresence. The joy of such communion, the results of such companionship, will show forth in her life and in the lives of those nearest and dearest to her. Her home will be a haven of rest, a place to which its members will delight to return when the day's work is finished, a place of peace in which they can always enter in mind and feel rested, though in body they may be thousands of miles away.

May Omnipresence abide with you, dear homemaker, dear home-keeper, and may it express through you to every one who touches your world.

A lovely little keeper of the home,
Absorbed in menu books, yet erudite
When I need counsel; quick at repartee
And slow to anger. Modest as a flower
Yet scintillant and radiant as a star.

—*Ella Wheeler Wilcox.*

ROLAND TOLD THE TRUTH

ROLAND had not wanted to go to Sunday school, but when he had to leave his home and stay with an aunt in another town this aunt made it necessary for him to go to Sunday school. So Roland became a member of Mr. Knight's class. Now Mr. Knight was a believer in repetition. It was his custom to start each lesson with the same question: "What and where is God?" The boys took pride in having new answers, thus bringing out more and more the attributes of God. There were several more questions that Mr. Knight asked each Sunday and he felt that the answers to these questions would serve to fix the principles of Truth firmly in the minds of the boys.

On Roland's first Sunday in Mr. Knight's class he seemed to be determined to make some one pay for his having to go to Sunday school, and when the other boys were telling what they thought God to be Roland loudly declared God to be a man.

Mr. Knight said: "That is right. God is a man —in fact, God is the real self of every man."

Roland was sullen. "That wasn't what I meant, and you knew it," he told Mr. Knight, whereupon that gentleman apologized and complimented Roland on standing up for the truth as he saw it.

Many times during the next few weeks Roland tried to argue with Mr. Knight and the boys over the answers to the questions, but always Mr. Knight's patience and tact saved the situation and always he praised Roland for his honesty.

On the Sunday before Roland was to return to his own home the superintendent asked whether he wouldn't like to stand up before the Sunday school and answer Mr. Knight's questions just to show how much he had learned. A wicked little gleam came into Roland's eyes

as he said that he should "like it fine, but would Mr. Knight like it?" Mr. Knight said that he should. The boys protested that to judge them by Roland's showing would not be fair as Roland would give answers that had never been taught in their class. Mr. Knight said that it was fair enough. "I must teach the truth as I see it and Roland must answer the questions truthfully as he sees the truth. I know he will tell the truth."

It was a tense moment for the boys as Roland faced the Sunday school and Mr. Knight quietly put his first question, "What is God?"

Roland was flushed and smiling as he opened his lips to reply, but the answer that he had intended to make never came. He hesitated, turned a little pale, and then in a very low tone answered, "God is love."

He answered all the other questions in the same manner, and Mr. Knight had reason to feel proud of his pupil.

Later, in the class, Roland said: "Mr. Knight, I just couldn't let you and the fellows down this morning —you've all been so decent to me. And another thing: I realized for the first time as I stood up there that if I really told the truth as you always say I do, I would have to give answers just like the other boys do, because those answers are what I believe."

[EDITOR'S NOTE: This story is taken from "Child Unfoldment," a handbook for Sunday school teachers, written by Edith Kinley and Francis J. Gable. "Child Unfoldment," which has just been published by Unity School, shows how to make Sunday school lessons practicable, and contains many pointed illustrations.]

FOLLOW HIS EXAMPLE

Follow with reverent steps the great example
Of Him whose holy work was "doing good;"
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

—*Whittier.*

MOTHERHOOD DEPARTMENT

THE HIGHER VISION OF MOTHERHOOD

JOSEPHINE M. DAVIS

The best preparation that a pregnant woman can make for motherhood is to gain knowledge of Truth, the relation of the individual to God. Every person has God for his origin, his Father. His parents and relatives are temporary phases of his consciousness which he must learn to deal with impersonally. This is the first lesson to be realized by the mother who would be of the greatest service to her child.

The child's inheritance being from God, his work is to realize and make his Father's good manifest. He is to know that life is eternal, and, by pure thinking and living, to prove this truth. He is to learn that the love of his Father is to be expressed through him toward all mankind regardless of race, class, or creed, and thus, by recognizing only the good in all, to dissolve all sense of inequality and inharmony. He is to know that his Father's substance is omnipresent and inexhaustible and that by his faith in it and his adherence to spiritual ideals it will come into visibility according to his need.

The child of God must learn that he can draw upon the infinite wisdom of God for guidance along the ever ascending path of righteousness, purity, and peace, into widening vision of Truth. To dwell upon these divine ideas is the joy and the privilege of the mother to-be in helping her child to realize and to express his divine nature. While thus lifting her mind above the personal the mother is also helping the freeing power of Spirit to do its perfect work in her own mind, body, and affairs.

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

LIVING BY THE WORD

And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—*Matthew's Narrative.*

Heavenly Father, we acknowledge thee as the source of all our good. We give thee thanks for this evidence of thy loving-kindness, and we accept Paul's injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." —*J. E. B.*

We thank thee, thou abundant Provider, for this, the symbol of thine unfailing life and substance, and for the evidence of thy gracious bounty and the love that "never faileth." Amen.—*M. P.*

Our dear, heavenly Father, we thank thee for these thy gifts that are set before us at this time.—*B. B.*

Spirit of the Eternal, incarnate thyself in this food and transform it into the glorified Christ body.—*E. V. I.*

GIFTS OF GOD

Through grass and flowering plant and tree
God gives his bounteous gifts to me—
Food, raiment, from his ample store
Attend my word forevermore.

—*H. F. P.*

SONG OF BEING

Words by
VIVIAN YEISER LARAMORE

Music by
I. D. HURLBUT

1. Be strong, be brave, my broth - er! In thee is strength su - preme; In thee is cour - age to de - fend The soul's ex-qui - site dream.
2. Be glad, be true, my broth - er! In thee is joy com - plete; In thee the liv - ing spark of Truth Where made and Mak-er meet.
3. Be fond, be free, my broth - er! In thee all love a - bides; In thee the free - dom of the winds, The res - pite of the tides.
4. Be wise, be meek, my broth - er! No thing is hid from thee; But on - ly they are tru - ly wise Who know hu-mil - i - ty.

SUNDAY LESSONS

LESSON 10, JUNE 5, 1927.

Unity Subject—THE INNER AND THE OUTER RECONCILED.

International Subject—PETER PREACHING TO GENTILES.—Acts, Chapters 10 and 11.
Acts 10:34-48.

34. And Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is acceptable to him.

36. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—

37. That saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached;

38. *Even* Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree.

40. Him God raised up the third day, and gave him to be made manifest,

41. Not to all the people, but unto witnesses that were chosen before of God, *even* to us, who ate and drank with him after he rose from the dead.

42. And he charged us to preach unto the people, and to testify that this is he who is ordained of God *to be* the Judge of the living and the dead.

43. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

44. While Peter yet spake these words, the Holy Spirit fell on all them that heard the word.

45. And they of the circumcision that believed were

amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.

46. For they heard them speak with tongues and magnify God. Then answered Peter,

47. Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?

48. And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

GOLDEN TEXT—*There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him.*—Rom. 10:12.

SILENT PRAYER—*I am spiritual; in faith and love I carry the spiritual thought into every phase of my being and my affairs.*

The aspirant to spiritual things—he who desires to make his being conform to the divine ideal within him—is finding constantly that phases of his living must be corrected, must be shifted from a material to a spiritual basis. Such a need of change is represented in this lesson by Cornelius, a centurion (commander of one hundred soldiers). Cornelius represents pride of rank or of power of position.

The material man (the personal view of man which makes him appear to be a material being) may attach great importance to his rank in life, as he compares it with the rank of those about him. He may feel also that his power depends upon the position that he occupies. This very point came up with the disciples, when they were discussing who should be greatest in the kingdom. Jesus showed them clearly that service, rather than position or material power, was the thing to be desired.

The pride of rank and of power of position is not confined to outer things and people. We find the autocratic tendency cropping out in the manner in which

we deal with ourselves, belittling some phases of our being and tyrannically dominating others. The Christ way is that of redemption and fulfillment. Position or power does not justify a domineering attitude in any respect. The dominion that was given us in the beginning is not the power to lord it over things or people, within or without. Serve the conditions of mind and body, as well as those of the outer life, with the great, corrective ideal that lovingly wins all things into the righteousness of divine order. Divine order is the logical development and harmonious outworking of God's divine plan. Power exerted to produce slavish obedience never brings the greatest return. The power of love brings rich results because it elicits loving and whole-hearted response.

When Cornelius faced within himself the need of change from the old habits of thought, he began to fast and to pray. Fasting, in this instance, refers to the giving up of the thoughts and practices which have fed the ideas of personal advancement, and prayer is the communion with Spirit which improves the soul quality. These spiritual exercises naturally increase faith, which is pictured as Cornelius' sending for Peter. This work of Spirit in the personal phase of man portrays clearly the universality of divine principles and faith proclaims, "Of a truth I perceive that God is no respecter of persons." Following this great step in spiritual progress comes instruction by the Christ principle (divine principle as expressed through Jesus Christ) which results finally in an outpouring of the Holy Spirit and the baptizing of the whole man into spiritual consciousness.

A great truth taught in this lesson is that we should not see such a difference between that in ourselves and in our lives which we have believed to be material and that which we have believed to be spiritual. Even the seemingly physical phase of our being, and our affairs of the manifest world, our so-called secular work

and business, are material only as we put material thought into them. As we learn to give them a spiritual significance in all of our thinking, and to apply the Christ standards in our treatment of them, they will express more and more in accordance with Spirit, and they will become spiritual. The blessing of the Holy Spirit will rest upon them and Spirit will operate through them just as truly as it has operated and does operate in the phase of our being that we have believed to be eligible for salvation and for contact with Spirit —our souls, for instance. To do our part toward redeeming mankind and the whole earth, we must learn to see God everywhere and in everything.

QUESTIONS

1. What is the spiritual aspirant facing constantly?
2. What does Cornelius represent in the individual?
3. What is the difference between material man's idea of power and the teaching of Jesus on this point?
4. How should the idea of power and authority be carried out in connection with our own mental and physical forces? What is the Christ way?
5. When we realize that we need a change from old habits of thought, what is the correct method to pursue? What is fasting? What is prayer?
6. What results from a person's correcting his being to conform to the Christ principle?
7. Explain a great truth that is taught in this lesson.

Lesson 11, June 12, 1927.

Unity Subject—FAITH FREED AND STRENGTHENED THROUGH PRAYER.

International Subject—PETER DELIVERED FROM PRISON.—Acts 12:5-17.

5. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him.

6. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.

7. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.

8. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.

9. And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision.

10. And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.

11. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying.

13. And when he knocked at the door of the gate, a maid came to answer, named Rhoda.

14. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate.

15. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel.

16. But Peter continued knocking: and when they had opened, they saw him, and were amazed.

17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

GOLDEN TEXT—

Many are the afflictions of the righteous;
But Jehovah delivereth him out of them all.
—Psalms 34:19.

SILENT PRAYER—*The light of Spirit shining brightly in my soul delivers me from mortal darkness and establishes me firmly in the Christ faith.*

This account of the release of Peter from prison by the angel reveals in a very striking way the freeing power of prayer. Our Father always answers the earnest prayer of faith and understanding. True prayer places the individual in direct contact with the Divine, and thus opens the way for the omnipotent, ever present Spirit to become operative in him and in his affairs to the accomplishing of his greatest good.

The mortal will (represented by Herod) works destructively until it is redeemed and unified with the divine will. It is determined to retain its sense dominion in the consciousness; therefore it seeks to destroy faith (Peter) and the other spiritual faculties (the other disciples and followers of Jesus Christ), in order to please the Jews (thoughts that profess to be religious but because of ignorance are opposed to spiritual illumination and growth.)

The mortal, selfish, personal will instinctively feels that the Christ Truth, if allowed to increase and to do its transforming work in the consciousness, will in time take full control. This fear is the cause of the struggles that so often take place in us—the flesh warring against the spirit. But peace will prevail, and we shall be established fully in spiritual consciousness if we continue to hold steadfast our faith in God—the omnipotent good—and if we continue to pray much, in season and out of season.

The great point that is brought out in this lesson is the value of communion with God. Continuance in

prayer always brings victory over error and causes a firmer establishment in faith. Even though faith appears to be limited in its expression and doomed by the ignorant dominance of the personal man to destruction (Peter was in prison, bound in chains, guarded in every way that mortal mind could devise, and awaiting death at Herod's command); yet in this darkened and apparently hopeless state, new illumination and freedom is given to it by God's own messenger (the angel), the divine word of truth and light. Mortal, warring thoughts (the soldiers of Herod) are as nothing before the freeing power of Truth working in our consciousness in response to our earnest prayer and realization of the divine presence and power.

"And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison." How securely does faith seem to be hemmed in on every side by the density of mortal igorance and unbelief! But what is this new development? "And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands." The spiritual law (Lord) is active; the illumination of Spirit pierces the dark mortal thought that holds faith in bondage, awakens faith with new inspiration and faith goes forth, following the light (angel) to freedom and renewed activity.

The coming of these inner deliverances may seem at the moment to be unreal; we may not understand clearly what is taking place (Peter "knew not that it was true which was done by the angel, but thought he saw a vision"). But, like Peter, we come to ourselves later, and then we realize that a real redemptive work has been done.

When Peter is set at liberty, his first act is to go

to the house of Mary (Mark's mother) to make known, to the Christians who were assembled there in prayer, the wondrous works of the Lord. The metaphysical significance of this act of Peter's, with what transpired at Mary's house, is that greater faith in the things of Spirit spreads throughout the consciousness.

QUESTIONS

1. What is the significance of the angel's releasing Peter from prison?

2. Why does our mortal will seek to destroy our faith? Why do struggles so often take place in us?

3. What is the great point that is brought out in this lesson? Explain.

4. Explain metaphysically the release of Peter by the angel (verse 7 of lesson).

5. What is the significance of Peter's going to Mary's house and making known the wondrous works of the Lord to the Christians who were assembled there?

Lesson 12, June 19, 1927.

Unity Subject—SEEK THE CHRIST STANDARD.

International Subject—PETER TEACHES GOOD CITIZENSHIP.—I Peter 2:11-17; 4:1-5.

11. Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul;

12. Having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

13. Be subject to every ordinance of man for the Lord's sake: whether to the king as supreme;

14. Or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.

15. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:

16. As free, and not using your freedom for a cloak of wickedness, but as bondservants of God.

17. Honor all men. Love the brotherhood. Fear God. Honor the king.

1. Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin;

2. That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.

3. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries:

4. Wherein they think it strange that ye run not with *them* into the same excess of riot, speaking evil of *you:*

5. Who shall give account to him that is ready to judge the living and the dead.

GOLDEN TEXT—*Love worketh no ill to his neighbor.*—Rom. 13:10.

SILENT PRAYER—*I seek to express the Christ standard of Truth in my every thought, word, and deed; therefore I am true to God, and to myself and all other men.*

The lesson for today is given as a Temperance Lesson. A really good citizen is one who is temperate in all things, and is law-abiding. It is not hard to obey outer laws when one has become a law to himself, when one has become truly obedient to the inner law of his being and has gained dominion over himself, through his indwelling Christ. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

"Sojourners and pilgrims" are travelers; they are persons who, for the time being at least, have no fixed dwelling place. They signify a state of progression, a going forward. The true Christian should not settle down at any stage of his growth with the idea that he has no more of Truth to learn, no further spiritual attainments to make. Nor should a definite creed be formulated in any religious institution, as though that were the last word on the subject and men should pin them-

selves to it for untold centuries. One should avoid anything that hinders a continual growing in understanding, for growth necessitates the casting away of old and lesser ideals as one gains new and more nearly perfect ones. The time always comes when a set creed or dogma is detrimental to one's Christian growth and should be cast aside.

"Abstain from fleshly lusts, which war against the soul." We all have experienced many times the inner sense of lack and soul emptiness which is the result of our giving thought and attention to outer pleasures to the extent that our times of prayer and communion with God, our meditations on the things of Spirit, have been neglected. When our whole love is centered upon Truth, when our greatest of all desires is to know God and to become more and more conscious of the divine presence within us and within all people and conditions, we shall always take the Christ with us, in thought, word, and act, wherever we go and into whatever we do. Then our souls shall flourish and we shall be rich indeed. We shall then behave "seemly" toward others also; all that we think, say, and do—our very presence—will always be such as to promote honesty and truth, purity and harmony, joy and love, and all that corresponds to the teaching and the life of Jesus Christ. Thus shall we be powers for good in our every walk of life.

We shall be law-abiding citizens, too, if we really know and live according to the Jesus Christ truth. We shall then have due reverence for God and appreciation for all mankind.

The suffering in the flesh, that is mentioned in verse 1 of chapter 4 of our lesson, refers to the giving up and the crossing out by denial, of the appetites and desires of the "mind of the flesh." The "flesh" or mortal suffers when it has to give up some cherished food or drink or some habit that we have learned is

detrimental to our highest good, to our true refinement and spiritual ongoing. But if we actually overcome the habit or desire of the flesh, even though the overcoming may temporarily cause us some seeming inharmony, we cease from sin, or rise above our shortcoming, in that one way at least, and we gain greater freedom to live according to our higher ideals. True joy and happiness are increased in our consciousness accordingly.

It may not have seemed very sinful for us in the past, when we did not know better, to indulge in some of the errors that are mentioned in verse 3 of the latter part of today's lesson. Our friends who are still in a worldly consciousness may think us somewhat queer because we no longer do so (see verse 4). We know, however, that we are living before God and not before men; therefore we seek to order our lives—our every thought, word, and deed—according to the standard that has been set before us by Spirit, and we do not give much heed to men's standards.

The phrase, "the living," in verse 5, refers to the persons who have been awakened to the Christ standard of living. "The dead" are those who have not yet been quickened to a consciousness of the great light which is all the time shining in the world but is not perceived by the darkness of the world. (See John 1:5.)

QUESTIONS

1. When is it easy to obey outer laws?
2. What is signified by "sojourners and pilgrims"?
3. Should the true Christian settle down to set creeds and dogmas in religion? What does Christian growth necessitate?
4. How does one promote his soul's growth? When will one attain the state in which his very presence will always promote truth and good?
5. Explain the statement, "He that hath suffered in the flesh hath ceased from sin."

6. Who are "the living" and "the dead," referred to in the last verse of the lesson?

Lesson 13, June 26, 1927.

Unity Subject—THE DEVELOPMENT AND THE ACTIVITIES OF FAITH.

International Subject—REVIEW: LIFE AND LETTERS OF PETER.—Read I Pet. 5:1-11.

1. The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed:

2. Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to *the will of* God; nor yet for filthy lucre, but of a ready mind;

3. Neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.

4. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.

5. Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble.

6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;

7. Casting all your anxiety upon him, because he careth for you.

8. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9. Whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world.

10. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.

11. To him *be* the dominion for ever and ever. Amen.

Golden Text—*Come ye after me, and I will make you fishers of men.*—Matt. 4:19.

SILENT PRAYER—*My faith in God in me grows stronger day by day, lifting me above mortal seeming, into the beauty and the radiance of spiritual perfection.*

The apostle Peter figures in each lesson of this last quarter. The aim of these lessons, according to "Peloubet's Select Notes on the International Sunday School Lessons," is "to discover, through a study of his life and letters, Peter's contribution to Christian belief about Jesus, and how this belief should influence our lives." We apply Bible teaching to our own individual experiences in developing Godward; since Peter is the disciple of Jesus who represents faith, our interpretation of these lessons deals much with the development, the activities, and the results of our faith.

The first lesson of the quarter dealt with faith as a leading factor in spiritual development. Jesus' calling of his first disciples, Peter and Andrew, symbolizes one's strengthening of his faith. (Peter represents faith and Andrew represents strength.) Faith is the first of the spiritual faculties necessary to carrying out the new ideals of the kingdom in one's life, just as faith has been a fundamental factor in one's previous attainments. Nothing is accomplished without faith, in either the inner or the outer life.

Our second lesson was about Peter's walking on the water to go to Jesus. By it we learned another lesson in faith. So long as Peter kept his eyes on Jesus he walked safely on the water; when he looked down at the boisterous waves, he began to sink. So it is with us. When we forget the Christ power and perfection, and look at seeming error or limited appearances, we begin to doubt and to fail in our undertakings. The difference between successful men and women and those who fail to succeed is one of confidence in the true Christ self. Each of us should declare often, "*I am established in the overcoming faith of God through*

Christ, and I walk serene and safe, on the sea of mortal thought.

Lesson 3 was an Easter lesson, and was entitled, "The Living Christ." The central thought was, *Christ lives in me today, and I am alive forever, in him.*

The subject of lesson 4 was "Peter at the Transfiguration," or, "Faith as a Witness to the Christ Glory." The central thought of the lesson was prayer and faith. Prayer always brings about a lifting up of the soul and a higher radiation of spiritual light and energy in both soul and body. Especially is this so when prayer is accompanied by faith, love, and discrimination or good judgment. (Jesus took Peter, James, and John with him to the mount of transfiguration.)

We called the next lesson, "Meeting Opposing Religious Thoughts." When we attempt to change our thoughts from old forms of religion to newer ideas of God and of Christ, we find that we have many old, established religious beliefs that work against the new truth which we have received. In the inner struggle that we experience in overcoming the old beliefs, our faith may falter at times and we may be tempted to deny the new light and the new truth that have come to us. Then we should remember the lesson on "Peter's Denial and Repentance," and we should make the affirmation, *My faith is established in spiritual understanding, love, courage, and strength; and I am true to my Christ ideals.*

Lesson 6 was, "Peter and the Risen Lord," or "The Supreme Demonstration, and Faith Established in Love." The two outstanding points of this lesson were: first, the resurrection of Jesus takes place in us every time we rise to a realization of the perpetual indwelling life that connects us with the Father; second, faith, as well as power and all our other faculties, must be established in love and must work by love, if perfect

harmony and good are to be realized. Faith established in love and working by love will remain steadfast at all times and under all circumstances; it will be a sustaining force in our every hour of need.

A beautiful incident of lesson 7 was the transformation of Peter. We found him in this lesson making the Jesus Christ way of redemption clear to his listeners. No longer the Peter who denied his Lord, he was very bold and fearless in proclaiming the Gospel of Christ to bystanders who doubted and misinterpreted the results of the great spiritual baptism that the disciples and followers of Jesus had just received. We learned from this that, if we but give ear, the clear, discerning eye of faith (Peter) will carry us through periods of doubt and unrest caused by new spiritual experiences that we do not understand. Faith in God is the basis for true, spiritual understanding.

Lesson 8 deals with the receiving of renewed understanding, and greater power and strength, through faith in the Lord Jesus Christ. We learned from this lesson that we must cease looking without (asking alms) for the good that is within us. We must look within to faith and love in order to demonstrate understanding and strength. Faith is Spirit and is always at hand. Love is the very substance of our being.

Lesson 9 teaches the persistence and courage, the fearlessness and boldness, of faith that is well established in the consciousness. In this lesson Peter (faith) is taking the lead in testifying boldly in behalf of the Jesus Christ gospel and doctrine. Even in the face of bitter opposition and persecution, he no longer wavers. What a blessed thing it is to have brought such a faith into expression. It will carry one through any seeming difficulty to victory and overcoming.

Man must progress in his religious views as well as in outer ways; he can do so without inharmonious experiences only as he learns not to let opposing thoughts

arise in him when new, perhaps strange, doctrines are presented to him. He need not accept that which he does not understand, but he must learn to be fair about it in his own mind, and at least give it a chance to prove itself, instead of resisting it.

In lesson 10, Peter is preaching to the Gentiles. We called this lesson "The Inner and the Outer Reconciled." From it we learned the great truth that we should not see such a difference in our minds between that which we have been taught to believe to be material, and that which we have thought to be spiritual. Nothing is material of itself, and as we learn to attach the spiritual thought to every phase of our being and of our activities they will express more and more in accordance with Spirit, and they will become spiritual. To do our part that mankind and the whole earth may be redeemed, we must learn to see God everywhere and in everything.

The central thought of lesson 11 was the freeing power of prayer. Peter was delivered from prison by an angel in answer to prayer. True prayer places an individual in direct contact with the Divine, and thus opens the way for the omnipotent, ever present Spirit to become operative in him and in his affairs, to the accomplishing of his greatest good. So the value of communion with God was the great point of this lesson. Continuance in prayer always brings victory over error and causes a firmer establishment in faith.

Our title for lesson 12 was, "Seek the Christ Standard." It was a temperance lesson taken from I Peter. Several very helpful points were brought out in its interpretation; they are all summed up in the silent prayer, *I seek to express the Christ standard of Truth in my every thought, word, and deed; therefore I am true to God, and to myself and all other men.* When this is the prayer of one's life, he will be truly temperate in all things.

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

PRAYER SAVED HIM FROM CHINESE BANDITS

Toward the end of the summer of 1925 Dr. Harvey J. Howard, Professor of Ophthalmology at the Peking Union Medical college, was captured by a band of Chinese outlaws. He narrates his experiences in his book, "Ten Weeks with Chinese Bandits." We quote:

As we rode slowly along the road, I observed that we were not riding in single file as we had always ridden before, but that a column of bandits had come up on each side of me. Were they afraid that I would try to break away? What could be the meaning of it? I looked inquiringly toward a fierce, young bandit riding abreast of me. With an evil grin on his face, he tapped his big Mauser pistol. Then leaning toward me, he whispered, "You're going to be shot over there." And he pointed to a group of buildings about half a mile away.

It then came over me all at once that these men were, without a doubt, telling me the truth. So I was going to be shot like a dog! My tongue began to swell, and my mouth to get dry. This thirst rapidly became worse until my tongue clove to the roof of my mouth, and I could scarcely get my breath. The thirst was choking me. I felt dizzy. I looked toward our destination and realized that it was only two minutes away. I was in a terrible state of fear; I was going to die like a coward. That thought, "to die like a coward," was more than I could bear, but I felt perfectly helpless at that moment. However, I had strength enough left to pray, and this was the prayer that went up from my agonized soul:

"My Lord God, have mercy on me, and give me strength for this trial. Take away all fear; and if I have to die, let me die like a man."

Instantly my thirst began to disappear. In less than a minute it was entirely gone, and by the time we had reached the gate, I felt perfectly calm and unafraid. During the uncertain weeks that followed, the memory of this experience was cherished more and more. My will power had failed in the most critical moment of my life. But the

knowledge that I could depend upon a Power greater than my own—one that had not failed me in that crisis—sustained me in a wonderful way to the very end of my captivity. What ingratitude it would be for me not to proclaim this Power.

Dr. Howard was finally rescued by the Chinese military forces, and turned over to his friends by Generals Li and Peng.

SCIENTIST'S PROOF THAT SOUL GOES ON

Various meanings are given to the word "soul," but perhaps the most generally accepted meaning at the present time is that which means mind in its large sense —consciousness. We find "soul" used, apparently, in this sense in an Associated Press report of a meeting of the American Association for the Advancement of Science.

A lifetime spent in studying astronomy and allied sciences has led Dr. Heber D. Curtis, director of the Allegheny observatory, to believe the human soul exists after death.

. . . he showed today how the same elements composed the earth and the most distant stars, how electrical action appeared to be the same on earth as on the dimmest star, and how physical and chemical processes seemed to be the same throughout the universe and time. He added:

"I find it impossible to regard Handel's 'Largo,' Keats' 'Ode to a Grecian Urn,' and the higher ethics as mere by-products of the chemical interaction of a collection of hydrocarbon molecules. With energy, matter, space, and time continuous, with nothing lost or wasted, are we ourselves the only manifestation that comes to an end, ceases, is annihilated, at threescore years and ten?

"What we crudely call the spirit of man makes new compounds, plays with the laws of chemical action, guides the forces of the atom, changes the face of the earth, gives life to new forms and takes it away from millions of animals and plants. Here is a flame that controls its own flaming, a creative spirit which cannot reasonably be less than the continuity it controls.

"This thing, soul, mind, or spirit, cannot well be an exception. In some way, as yet impossible to define, it, too, must possess continuity."

HEALTH

All the issues of my life are stirred to action by the quickening Christ and I am made whole.

Life is a potential spiritual essence existing as an idea in every soul; therefore life must be quickened or stirred to action before we are conscious of its existence.

Christ is a name given to God's image and likeness which is in every one. Out of this image and likeness are the issues of life and all the other attributes of man. The Christ of God speaking through Jesus said, "I came that they may have life, and may have it abundantly." When we speak of the quickening life of the Christ we stir to action all the energy, force, and power of Spirit within us. The ultimate result of this quickening is wholeness, health.

HEALING THOUGHT

June 20 to July 20

All the issues of my life are stirred to action by the quickening Christ and I am made whole.

PROSPERITY THOUGHT

June 20 to July 20

The quickening Christ stirs to action the spirit of plenty in my mind and in my affairs.

PROSPERITY

The quickening Christ stirs to action the Spirit of plenty in my mind and in my affairs.

Christ is the concentration of the God mind in which are epitomized all power, all life, all substance. The Christ in Jesus said, "Whatsoever ye shall ask in my name, that will I do." Whatever we ask and affirm and realize in the name of Christ will be made apparent, first in our minds and then in our affairs.

We must be faithful and persistent in affirming and praying as if we had already received. We ask and receive not because we ask amiss. We do not understand that in Spirit all things are accomplished instantly. Then let us be persistent in affirming, "The quickening Christ stirs to action the Spirit of plenty in my mind and in my affairs."

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit. Silent Unity can, through the Holy Spirit, reach you in the remotest corner of the world.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

If your need is urgent, telegraph or telephone us; you may send a letter later. All letters received by Silent Unity are kept confidential. Be sure to give your *full name* and address. Do not address your letter to any individual, but send it direct to

SILENT UNITY DEPARTMENT
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City

EXTRACTS FROM LETTERS

Written by Silent Unity

JOYOUSNESS DOES NOT BRING CALAMITY

In the teachings of New Thought and of Unity much emphasis is placed on one's keeping a happy spirit to help to demonstrate success in one's affairs. Whenever I feel particularly happy I begin to feel apprehensive, for something disagreeable nearly always happens later. An aunt of mine says that she dislikes to have any one make her laugh, for later something usually occurs to make her cry —as if to balance the scale. While I try to avoid a long face, I have learned not to go about exactly like a little sunbeam, for it seems almost to invite a calamity. Why is this?

Doubtless you have in your mind, either consciously or unconsciously, a belief that expressions of joy bring about trouble. At the bottom of the whole thing is the old (almost universal) racial belief in evil and in a long faced religion. The average individual is not aware of the extent to which he believes that Jesus was "a man of sorrows, and acquainted with grief," and that therefore Christians should always be very solemn, if not actually sorrowful.

When one begins to learn that joy is a spiritual quality and a strength-giving quality, and that therefore Christians should be joyous and happy, he begins to experience the deep joys of spiritual living. Then the old subconscious race error along this line presents itself in the way that you mention.

The thing for you to do is to go right on being joyous and happy, and to pay no attention to seeming errors, except to deny them. It is very likely that the "something disagreeable" would have come even if you had not been particularly happy beforehand, so you might as well be happy and joyous whenever you can. When any apprehension about your happiness arises,

deny subconscious fear of and belief in evil, and declare that only good can come to you since you believe firmly in and are one with the one Presence and the one Power—the good omnipotent.

One can be very happy without being hilarious; that is, it is not always necessary to make an outer show of one's inner joy. One can dissipate his body substance by outer demonstrations of happiness, until a feeling of depression follows, just as one can dissipate it by giving way to any emotion, that is, letting the emotion rule him instead of his keeping dominion. One should guard against this lack of self-control and should maintain a proper equilibrium at all times by retaining his Christ dominion over himself and not allowing himself to be "drunken" with his emotions.

THE ONE LAW

Although I have carefully followed your instructions, I seem unable to demonstrate prosperity. Is it because I am under the karmic law and have a karmic debt to work out —an obligation that I have brought over from a previous incarnation?

The karmic law can continue to have force in our lives only so long as we remain unconscious of it, or, knowing of it, continue to acknowledge its power over us.

In truth there is only one law—the law of God, or of good. In other words, only the good is true, real, and lasting. All else, all that seems less than good, is good in the making, so to speak; it is good not yet ripened.

If you draw a salary from a company, you recognize that company as a source of your income, a source of your plenty. If you have vision large enough you see that your prosperity comes from causes behind the cashier who hands you the pay, behind the treasurer who issues the pay voucher, behind the highest officers

of the company. You see that you and your fellow workers, by your industry, are helping to create the abundance which is symbolized in the pay envelope. You see that the raw materials taken from the earth and manufactured by your company are a source of the prosperity. If you continue the analysis you finally realize that your prosperity comes from the invisible forces of the universe, which are controlled and directed by the universal mind, God.

Why not approach this ultimate source of plenty by more direct routes? God is Spirit, invisible mind essence. Out from Spirit continually proceeds good in infinite varieties of expression. You are one of the agencies through which Spirit is functioning. Pressing in upon your consciousness, now and always, is the abundant good of Spirit, seeking manifestation through you.

Open your consciousness to the inflow of abundant good. Open not merely the physical brain, but go deep within your being, and open yourself to good, by vividly, stirringly acknowledging good. Clearly image good functioning in your affairs and in the affairs of your children and other loved ones. Then warm this image into expression by the power of the love and the life which flow through your being. Finally, give sincere and hearty thanks to God for his loving-kindness to you and to all men. Make yourself receptive to the abundant good which begins to pour into your being and to manifest in perfect order the moment you open yourself to its holy and beneficent influence.

Always consecrate your meditations and prayers in the name of Jesus Christ, by acknowledging his directive, purifying, harmonizing presence in and through your whole being.

He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.—*I John 2:10.*

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address. (We publish only the initials.)

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALING

Dayton, Ohio—I report healing of kidney trouble. I asked some time ago for your prayers, and all symptoms of the disease have disappeared.—*L. C.*

Wichita, Kans.—I wrote you asking prayers for my little girl, who had inflammatory rheumatism in both hands. She is now healed. I thank God and Unity for all the blessings that we have received.—*C. L.*

Pringle, S. Dak.— Some time ago I wrote you asking for prayers for health, as I was suffering from gallstones and the doctor could do nothing for me. You may discontinue prayers for me, as I am now well. I thank God and Unity.—*Mrs. P. M. M.*

Gillett, Wis.—A little more than a week ago I wrote for prayers for my husband, that his hand might be healed. He had a bad case of infection in it. Today it is well again, and he is at work. I praise the Lord for this. Accept our heartfelt thanks for the help.—*Mrs. L. J.*

Seattle, Wash.—I feel eager to tell of a remarkable result of my prayers. Mother had acquired a despondent disposition, the past few years. We children could not understand this, as we felt she had much to be thankful for. However, Unity inspired me to pray and pray that she might become very happy. Did I get an answer? I'll say I did, and this is what happened. Mother received an invitation from her niece who lives 1,800 miles away, where mother's only sister is living, asking her to make them a visit as long as she cared to stay, expenses all paid, including side trips to see other relatives and friends. Mother has rented her furnished home to a very desirable couple. She writes that she sees that she has much to be thankful for.—*A. L. N.*

Breckenridge, Tex.—I wrote you asking prayers that I might be healed of deafness. You may discontinue prayers, for I can hear perfectly. God bless you in your good work. —*Mrs. S. I.*

Muskegon, Mich.—I wrote you asking for prayers that my husband might overcome a bad case of stomach trouble. The third morning after I wrote he had a feeling that he could not describe, and the pain started to ease. Now he is able to work, and has gained four pounds in weight. May God bless your good work.—*L. E.*

New York, N. Y.—About two weeks ago I asked for prayers for my brother, who was in a dangerous condition with a complicated case of appendicitis. He has made what is called a miraculous recovery. Physicians said he had just one chance for recovery. But everything progressed well from the start, and now he is, as he says, "without an ache or pain anywhere."—*N. W.*

Chicago, Ill.—I was suffering from the effects of vaccination, and telegraphed for your prayers. That evening the fever left me; my arm lost the burning sensation, and began to heal immediately. I thank you for the wonderful help received.—*F. S.*

Berkeley, Calif.—I feel it my duty to tell you that through your prayers and the reading of Unity, I, who had been afflicted with epilepsy for twenty years, am now perfectly well.—*P. T.*

Taylorsville, N. C.—About two years ago I went to a dentist whose work was considered excellent. He told me that he could not do anything for my teeth because they were in such bad condition, and that I should have them taken out at once or they would ruin my health. I did not go back to him but I wrote to Silent Unity at once. I then went to another dentist, who cleaned my teeth and encouraged me to believe that my teeth and gums would get well. Today I have a good-looking set of teeth and my gums are firm and pink. I thank God, Silent Unity, and the dentist for their help.—*V. W.*

Davenport, Iowa—I want to thank you for the prayers that you have said for my daughter. She can now see, and I cannot tell you how happy I am. The gray skinlike film that was over her eyes has nearly gone. A week after I wrote you she could open her eyes.—*Mrs. R. M.*

Greer, S. C.—Last summer I wrote you asking prayers for Mrs. P——, who was in a hospital in a dying condi-

tion. Soon afterward her temperature fell from 105 degrees to 98 in one hour. She continued to get better rapidly, and is now perfectly well. My faith in God and in prayer has increased 100%.—*L. W. C.*

Rochester, N. Y.—Four doctors said that I had a large fibroid tumor. One doctor said that if I did not go to the hospital within twenty-four hours he would not take my case. Another doctor said that I was too weak to have an operation immediately, and that I would first have to build up my vitality. A small voice came to me in the night, and told me not to depend on doctors. My sister wrote to you asking for prayers. The letter had been on its way only two hours when I got up and dressed and sat in a chair. I was healed. One of the doctors examined me again and he said that I did not need an operation. I praise God and Unity with all my heart. —*G. S.*

Fort Sam Houston, Tex.—I asked you to pray that the painful growth on my child's hand might disappear. It has done so.—*Mrs. J. G. W.*

Auburn, Wash.—Last February our little girl was desperately ill with peritonitis, which had been preceded by whooping cough and influenza, and the surgeons and doctors offered us no hope that she might survive. One day when my husband took my place at her bedside and insisted that I go out and eat some lunch, I went instead to the telegraph office and sent you a telegram to pray for our daughter. When I left her, the doctors and nurses were hovering over her watching the feeble pulse beats. Her mouth was white and drawn; it did not seem possible that her little body could survive all that it had been through. When I returned from the telegraph office she was sleeping quietly for the first time since her operation the previous day, and by the next day even the surgeon who had so hopelessly shaken his head was willing to concede that she had a good chance to "make the grade." In three weeks she was at home. She continued to recover, so that in another six weeks she was back in school. Now her weight is fully up to normal and she is in better health than ever before. Of course I continued to pray during all of this serious time, but it strengthened my faith and hope many times over to know that there was some one praying with me, even though you were a thousand or more miles away.

We still have our problems, both large and small, but I am learning to meet them with faith and courage and love and to feel the touch of God's hand in mine as we carry on. God bless you all.—*Mrs. J. B. R.*

PROSPERITY

Plainfield, Wis.—I wrote you for prayers for my son and my son-in-law, that they might find work. They have both found employment at good salaries.—*A. A. S.*

Vancouver, B. C., Canada—I wrote you requesting that you help me to obtain a position as a stenographer, for it seemed very difficult to find a position here. I now have an excellent position. I thank you for your prayers. I am wonderfully uplifted.—*J. C.*

Taft, Calif.—I asked you to pray for prosperity for me. I was barely making expenses—two or three dollars a day—but the first week after writing I averaged almost ten dollars a day. Praise the Lord, I am getting a prosperity mentality.—*E. B.*

Seattle, Wash.—I asked you to pray that we might sell our home. I am happy to say that the sale was made last week. I thank God and also Unity for the wonderful help I received.—*Mrs. G. A.*

Huntington, Ind.—I wrote you for help in disposing of my property. I am very happy to say that I have sold it. My friends do not understand how I sold it so soon, as property seems to be selling scarcely at all here.—*P. M.*

Tampa, Fla.—I asked you about three weeks ago to pray that my mother and my sister might find work. They had been out of work for more than sixteen weeks. You had had my letter about twenty-four hours, when I received one from my mother telling me they had a promise of work in two weeks. With that encouraging news, I prayed and held the thoughts you sent me, and now I am happy and thankful to say they started to work last week. From the bottom of my heart I bless and thank God and you.—*Mrs. J. F. Q. S.*

Pendleton, Oregon—I wrote asking for your prayers, as my husband had no work. Thanks to God and to Unity, we found a small business that we were able to buy. —*Mrs. R. A. W.*

Seguin, Tex.—I wrote asking you to pray that my daughter might be successful in getting a school. I want to tell you that our prayers have been answered. She has

a school that pays a larger salary than she had expected to receive. I thank you for your prayers, and I thank God for answering them.—*Mrs. J. S. M.*

Los Angeles, Calif.—Some time ago I asked your prayers that we might sell our grocery store. Our prayers have been answered. Within less than twenty-four hours we made a trade, and both parties were satisfied. —*E. R. W.*

PROSPERITY BANK

Rockford, Ill.—I am unable to find words with which to express thanks for the many good things that have come to me through my use of the prosperity bank drill. It has helped to rid my mind of all thought of lack and to bring me a realization of God as the one inexhaustible source. Life now seems much more worth while.—*H. A. P.*

Atlanta, Ga.—The prosperity bank has almost worked miracles for me from the very first day that I received it. I received a raise in salary which I had not entertained any hope of getting. Also, an opportunity was almost thrust upon me for making money in another line. I thank you with all my heart.—*F. P.*

Fairfield, Iowa—I have received blessings from this prosperity bank, as it has brought to our home a greater peace and contentment and a better understanding between my husband and me. We were on the verge of a separation. Suddenly one day God spoke to me as distinctly as though his presence could be seen, and told me the way in which our home life could be made peaceful. As a result no happier couple could be found than we now are, and our three darling children are spared the sorrow of being deprived of one parent because of a divorce.—*L. K.*

New York, N. Y.—Just before I received my first prosperity bank I was in need of $2 and was wondering where I was going to get it. While I was sitting in such a mood, my bell rang. My neighbor was at the door; he gave me $2 for having gone into his apartment every evening and fed his dog while he had been away for a week. While my neighbor was still in my apartment my lodger came in and brought me my first prosperity bank. Even though the two continued talking, I offered thanks to God. One week after receiving my second prosperity bank I obtained a better position with a larger salary. May God bless you.—*E. A. W.*

Wilsall, Mont.—Many blessings came to our home while we were using the prosperity bank. Our son came home to spend the summer after an absence of two years. He obtained work after he arrived, and our daughter obtained work also. We enjoy good health. A serious controversy was settled in our school. I received an unexpected sum of money. I thank you for your prayers. —*Mrs. A. K. M.*

Houston, Tex.—Please send me another prosperity bank. Your prayers have brought wonderful results. Soon after we moved into our home, my husband was offered work that he likes very much and he accepted it. Today my twelve-year-old son was given work in a drug store, and he is very happy indeed. His work does not interfere with his music, which he began studying after you prayed for our prosperity. We are getting clean, beautiful wallpaper on our walls, and everything is changing from chaos to beauty and harmony.—*Mrs. J. G.*

Richmond Hill, N. Y.—I cannot wait to fill my little bank, as I wish to express my loving thanks for the help that I have already received. For more than a year my suffering and pain had been dreadful, and I feared that an operation would be necessary. I awoke one night, a new woman; all the pain and suffering had left me. I knew at once that the prayers of Unity had done the work. I am forwarding my $3 now, instead of ten weeks hence. —*Mrs. M. S.*

Homestead, Pa.—I am glad to report that since I wrote you last for a prosperity bank there has been an increase in the number of my music pupils, and today I was offered a very responsible position in a Western college. Thank God for your wonderful way of teaching the Truth about prosperity.—*M. J. C.*

Chicago, Ill.—Since I have had this prosperity bank my work in the office has been entirely changed, giving me greater responsibility, less physical and more brain work, and the raise in salary for which I have been hoping. I have had a perfect vacation period, and the most peaceful summer I can remember. I thank God and Unity for the opportunity to realize His power every moment.—*Mrs. A. S.*

Kansas City, Kans.—I am very thankful to say that your prayers have been everything to my husband and to me. My health is getting better each day. I am no longer

looking to physicians and to medicine for health. I have placed myself in the hands of my Father, who understands me thoroughly. His divine love is truly dissolving my sickness and restoring health, happiness, and prosperity. I am now able to do outside work, and I feel fine. The prosperity bank, your prayers, and ours, have truly brought about prosperity in our home.—*P. J.*

FROM CHILDREN

Lovelock, Nev.—I have just received my report card and I am on the honor roll. I took two tests in spelling and I got 100% in each. I know that The Prayer of Faith that you sent me has helped me and I want you still to help me with your prayers.—*M. H. M.*

Redondo Beach, Calif.—I know that God heard and answered all the prayers that were said for me, because the hemorrhages have stopped. I am now well and go to school every day. The doctors had said that if I lived I would have to spend my days in a wheel chair, but I can now walk and run all around.—*N. K.*

New Ulm, Minn.—I wrote to you asking help for my kitten. You may discontinue prayers as my kitten is well; it can walk as well as ever. I truly thank God and Unity. —*D. A. D.*

Bangor, Pa.—I have a good time reading *Wee Wisdom* and coloring the pictures. As soon as I have finished reading my copy I give it to one of my girl friends or to a schoolmate. The beautiful poems, prayers, and stories are very interesting.—*M. W.*

CORRESPONDENCE SCHOOL DEPARTMENT

Wilmington, N. C.—Inclosed find lesson 5. This lesson has been a wonderful help and uplift. I seemed to absorb it from the first reading, though I read and studied it many times. Truth is being unfolded to me more and more each day and I rejoice that the fetters of bondage are being loosened and more truth is being made manifest by this lesson of affirmations and denials.—*A. P.*

Brooklyn, N. Y.—I am sending in the answers to the twelfth and, as it seems to me, the most beautiful of all the lessons—though all have been wonderful. They have been of great inspiration, interest, and help to me, and to others indirectly. Through the understanding that I have gained

from study of the lessons, I have been able to make demonstrations both in money matters and in health, and to help others also. Since I began to study this course I have gone through deep waters, and I can see how this teaching was sent to me to save me from something worse than death. I send you my heartfelt thanks for the instruction and for the kind and encouraging letters that you have sent me with each lesson.—*C. A.*

SHOWERS OF BLESSING

Saluda, N. C.—I am very grateful for the answered prayers for rain. We have had wonderful rains in this country, and the crops are saved. I praise God and thank you.—*J. W. T.*

Ithaca, Nebr.—I wrote asking your help in prayer for rain, rain for the corn especially. The next day we had a good rain, the first we had had in weeks. We have had some good rains since, and our crops will be better than we had thought possible. I thank you for your wonderful help.—*M. E.*

Metaline Falls, Wash.—We have had a perfect rain in our community. You may discontinue prayers. We are most grateful for your help in bringing it into manifestation. —*Mrs. C. M. C.*

Redfield, Kans.—Last week I telephoned you, asking for prayers that we might have rain. In 48 hours we had a shower. I thank you for your prayers.—*Mrs. S. H. L.*

Carson, Ala.—Since I wrote to you asking prayers for rain, we have it in abundance.—*Mrs. T. H. R.*

GOOD WORDS CLUB

Mexico City, Mex.—It will please you to hear that I am very happy. I am better liked, and much healthier since I began my studies of Truth and joined the Good Words club. I am still trying to interest other girls in the cause that has helped me so much.—*A. V. B.*

Fresno, Calif.—I am truly thankful for all that the Good Words club means to me. I am thankful for the help it gives me in the use of words. Peace and harmony and all good are filling my life. I am more determined each day that my words shall not return to me void.—*Mrs. W. B.*

Tryon, N. C.—It gives me pleasure to inclose as a gift to you my savings from the Good Words reminder box.

The thought of our Good Words club is a comfort to me. During the last month I have been able to answer kindly and forgivingly some letters containing painful criticism. I really wish to see only the good in everybody.—*A. K. M.*

Scranton, Pa.—My first thought upon awakening in the morning is of my Good Words club pledge. It is hard for me to express the improvement that my use of good words has made in my life and in the lives of those with whom I am in contact.—*E. H. D.*

Chilliwack, B. C., Canada—My association with the Good Words club has made me aware of the fact that I have been a whiner for many years. Now, with God's help, the coöperation of the club, and the club motto, this condition is being eliminated from my thoughts and from my speech.—*M. F. V.*

HARMONY

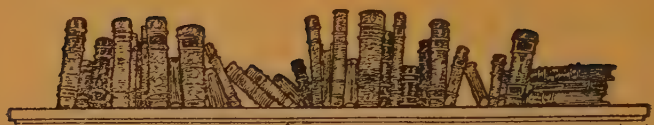
Spokane, Wash.—I wrote to you for prayers for peace and joy in my family. I asked that you pray especially for my father. I am overjoyed at the results. Since I have been repeating the prayers that you sent, this seems like a different home. My father's disposition immediately improved, and peace and harmony seem to prevail always. —*W. C.*

Berkeley, Calif.—I am happy to tell you that the unpleasant situation between my tenant and myself, in regard to some work which was being done on the house, has all cleared up. In fact, harmony was restored very soon after I sent you the letter asking for your help.—*E. L. H.*

HELPED BY UNITY LITERATURE

Prestbury, England—A neighbor who was absolutely at the end of her endurance with worry and "nerves," the result of a physical breakdown that she suffered three years or more ago, has had tremendous help through Unity. I took her some literature that you sent me, and a friend and I prayed for her. She is a different woman and says herself that the change is a miracle.—*D. C.*

Peshawar, India—*Wee Wisdom* has been a great help and a joy in our home. It is teaching our two children how to meet their difficulties in school life as well as at home. They love The Prayer of Faith and find it most helpful.—*Mrs. L. E. D.*



PUBLISHERS' DEPARTMENT

One who learns to listen understandingly to music, to distinguish its melodies, to hear the underlying harmonies, and to feel the ebb and flow of its rhythm, develops a love of the art that makes a joyous business of learning to express it. The aim of the Unity School of Music is to stimulate the pupil's natural love for music and to give him an intelligent understanding of what he is trying to accomplish, before he begins to learn the technical side of it. The child who learns music in this way does not have to be compelled to practice; he does it willingly and happily.

The Unity School of Music announces a summer session from June 13 to July 9, which will include a special four-week course of classes for children. The regular work of the school, with classes for adults, teachers' training, and private instruction will continue during this session. All instruction is on the love offering plan. For particulars, address Unity School of Music, 1319 E. Ninth street, Kansas City, Mo.

Do you keep your *Unity* magazines? Do you often want to refer to some article in the back numbers? Wouldn't an index to the principal articles and departments be a great help? Anticipating your needs, we have prepared an index covering the material in Volume 66, *Unity* magazine, that is from January to June, 1927, both inclusive. This index will be found at pages 593 and 594 of this issue.

Have you seen the new *Weekly Unity* yet? Larger pages—three columns instead of two—a rearrangement of type which permits 30% more reading matter than formerly—a most interesting series of healing lessons—these features all combine to make the new *Weekly Unity* a better *Weekly Unity* than the old one was. Order before June 25 and receive the Convention Number, which reports talks and incidents of the last Unity convention. The price remains the same—$1 a year.

A vacation is no longer considered a luxury, but rather, a necessity. One needs to get away from home, from doing the same things and from seeing the same people day after day. Many Unity folk each year make the Unity convention an important part of their vacation plans. At Unity they are sure to find the warm friendliness, the atmosphere of health and happiness, and the joyous care-free spirit that make a vacation a real success. Lectures by leading Unity teachers from all parts of the country, a trip to Unity City, delightful vegetarian meals at Unity Inn, song fests that are irresistible no matter how determined some one may be not to smile and not to join in the chorus—these are parts of the program for the Fifth Annual Unity Convention, to be held this year beginning August 21 and lasting ten days. Be sure to keep this date in mind when making your vacation plans. If you can't arrange to spend the whole ten days with us, you can possibly figure on a two-day or three-day stop-over at the beginning or the end of your vacation. The one disadvantage to that plan is that, after two or three days here, you will regret that you did not plan a longer stay.

Ernest C. Wilson, who was formerly leader of the Cleveland Unity Truth Center, is now a member of the editorial department of Unity School and has assumed editorship of *Youth* magazine. Gardner Hunting, whose experience in magazine work and whose interest in young people enabled him to launch *Youth* magazine with wonderful impetus, has left Unity headquarters to return to New York City. The splendid reception that *Youth* magazine has received from its readers bespeaks the excellent way in which Mr. Hunting inaugurated this new periodical. We are happy to have found so able an editor and so successful a Truth teacher as Mr. Wilson to continue the good work that has been started for the young people.

If you are young in spirit you will want to read *Youth;* and if you aren't, you *should* read it!

IS IT TIME TO RENEW

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In that case, a subscription blank is inclosed for your convenience in renewing.

Jesus Christ took little children into his arms and blessed them. He imparted to them the gift of God. Those who believe in him must believe in his methods, and must practice them; the believer must also give of the gift. There are many mediums through which the gift may be shared, but when we would share with "His little ones," no more effective medium than *Wee Wisdom* can be found. Will you spiritually take a little one into your arms, bless it, and then in the outer confirm your good works by sending the child *Wee Wisdom?* The magazine will bring to the child's ears and eyes the benediction that you have spoken in the silence. *Wee Wisdom* is $1 a year.

Whoever admits that he is too busy to improve his methods has acknowledged himself to be at the end of his rope. And that is always the saddest predicament which any one can get into.—*J. Ogden Armour.*

It is not for people of the type that Mr. Armour describes that we edit *Christian Business*, but for the wide-awake, progressive men and women who are constantly seeking improved methods applicable to their own business life. If you are of this latter type you will welcome *Christian Business* as a means to greater efficiency.

Put Truth into action—and you will have YOUTH. A good way to put Truth into action for you, is to subscribe for *Youth.*

Unity readers who live across the seas will be glad to know that in communicating with Silent Unity by cable, they may now use Unity's new cable address, which is simply, "Unity, Kansas City."

THE SECRET'S OUT

Do you recall the other day when your friend was so interested in reading a little book he always carries in his pocket and how you wondered what book could hold his attention so completely?

Well, there is no mystery in that. There are many of those little books in the world and many friends reading them —during lunch hours, on the street cars, and in the parks.

That book was a copy of *Unity Daily Word*, our monthly manual of daily studies. Whatever else you do, do not fail to see at least one copy of it. We know that you, too, will carry it with you all day and sleep at night with it under your pillow.

Sample copy, free; monthly, $1 a year.

CHILD UNFOLDMENT

Helping the Child to Grow in the Consciousness of Truth

By

EDITH KINLEY *and* FRANCIS J. GABLE

Superintendents of Unity Sunday School

Are you at a loss to know how to handle the problems that your children bring to you? Are you interested in giving them the best help that you can? Is their future worth some time and study and thought on your part?

Because we know that every one who is interested in children will answer "Yes" to these questions and because we feel that Mrs. Kinley and Mr. Gable, with their years of experience in working with their own children and with the children in the Unity Sunday school classes, have many valuable ideas to offer, we are publishing as our outstanding feature for this spring, this book on child development.

These paragraphs, taken from the preface, explain

THE WHY OF THE BOOK

This work has been prepared in a spirit of loving service as a manual of suggestion and instruction for those who are charged with the joyous responsibilty of helping to develop the child's inner consciousness of Truth.

While designed for use by teachers in Truth Sunday schools, the work has a broader field than that. Every Truth home should be a teaching agency; the ideas that apply to the Sunday school or to the Sunday school class apply with equal force to the home. The mother needs the same preparation, the same inspiration, and the same understanding of the child nature as are needed by the successful teacher.

It is hoped that "Child Unfoldment" may find a wide reading and an active use in Truth homes, as well as stimulate the establishment and the growth of Truth Sunday schools.

Price of this 124-page book, cloth binding, $1.

SELECTED STUDIES

from the writings of

IMELDA OCTAVIA SHANKLIN

"That book by Miss Shanklin is one of the most powerful things that Unity has ever published." That is the recommendation that one Unity worker gave to another when "Selected Studies" was first published, about a year ago.

Its reception by Unity readers during the year has verified that statement.

If you have heard Miss Shanklin talk, if you have felt the fire of her enthusiasm, you know just what power and inspiration you will find in her writings; if you have not—well, we can say that you have a glorious treat ahead of you, both in her talks and in her books.

Most of the chapters of "Selected Studies" were previously published in one or another of our magazines, and have been republished in book form because repeated requests for their reprinting have made this seem almost a necessity.

In two bindings: paper, $.75; cloth, $1.50.

MISCELLANEOUS WRITINGS

By H. EMILIE CADY

A collection of books and tracts by the author of "Lessons in Truth." Each of the selections in this collection was chosen because of its proved value in the solution of everyday problems. Each chapter is complete in itself and short enough to be read in one study period.

TABLE OF CONTENTS

Finding the Christ in Ourselves
Neither Do I Condemn Thee
In His Name
Loose Him and Let Him Go
All Sufficiency in All Things
God's Hand
If Thou Knewest
Trusting and Resting
The Spoken Word
Unadulterated Truth
Oneness with God

Prices: paper cover, $.75; cloth, $1.50; de luxe edition, $3. Also published in German for $1.

PROCLAIMING IT FROM THE HOUSE-TOP

That's what thousands of folk are doing—proclaiming it from the housetops. "Lessons in Truth" inspires one to do that. It is so wonderfully helpful, so practical, so full of inspiration that one feels that it must be talked about; that one would not be playing fair with his friends if he kept silent about it.

"I am reading 'Lessons in Truth' for the fourth time and I am just as enthralled by its marvelous teaching as I was at first. I would not willingly be without it." That came from a housetop in Kansas City, Kans.

And from a housetop in New York City, we hear: "I want you to know how much I have enjoyed 'Lessons in Truth.' Every time I read it I receive new inspiration."

And from still another housetop, in Little Rock, Ark., we hear proclaimed: "I do not know why I am writing you unless it is that your little book, 'Lessons in Truth,' has reached deep down into my heart. When I moved into this apartment I found this book in the basement. I would like to proclaim it from the housetop, for it is a comforter."

This same joy, this same enthusiasm, this same desire to "proclaim it from the housetop" is awaiting you in the pages of this inspiring, convincing Truth book by H. Emilie Cady.

"Lessons in Truth" is published in paper cover for $.75; in cloth edition for $1.50; in de luxe binding, $3.

UNITY PERIODICALS

Subscription price: all Unity periodicals except the Unity Records, $1 a year; single copy, $.10. Unity Records, $3 a year; single record, $.30. Sample copies of these periodicals, except the Records, sent free upon request.

Unity magazine. The official organ of the Unity movement. Monthly.

Weekly Unity. Devoted to short articles on practical Christianity.

Wee Wisdom. Truth in interesting story and picture form for the wee folk. Monthly.

Christian Business. Teaches the practical application of Truth to business. Monthly.

Unity Daily Word. A monthly manual of daily metaphysical studies.

Unity Sunday School Leaflet. Explains S. S. lessons for children. Weekly.

Unity Local Program. Gives program of activities at headquarters. Weekly.

Unity Healing and Prosperity Records. Monthly statements spoken by Unity teachers.

Youth. A monthly magazine for the youth of high school age.

SILENT UNITY'S RECORD LIBRARY

Silent Unity's Record Library of Spiritual Helps consists of twelve statements with meditation discourses for each special need and problem. Separate statements for harmony, health, peace, wisdom, love, happiness, faith, power, prosperity, guidance, life, and strength.

Lighten your burdens by enlisting the vitalizing power of these Truth statements as voiced by Silent Unity. Release your hidden power. Drive away the blues. See yourself at all times as a healthy, loving, joyous, spiritual being.

Silent Unity's Record Library offers spiritual helps for all. You can share this help with your friends and all members of your family. You can make of your home a radiating center of life, health, and joy.

Six double-face, 6-inch records in a handsome, durable, morocco finish, folding record book. These records are produced by the new process of recording—can be played on any machine that plays disc records. Prepared and spoken by Silent Unity workers.

$2.50 for the six records and the record book.

The coupon below is for your convenience in ordering this handsome book of records.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Inclosed find $2.50 for which you may send me, postpaid, the Silent Unity Record Library of Spiritual Helps, comprising six records (twelve statements) and morocco finish, folding record book.

Your name .....

Address .....

City ..... State .....

VACATION DAYS

Lazy days—when the most fun in the world is an interesting book and a cool, quiet nook in which to enjoy it.

Lazy days—when the big folk and the little folk are tempted into useless idleness.

An enjoyable summer and a profitable one can well include a book or two from the Unity bookshelf for the young folk.

Unity offers the following worthwhile books for children—absorbedly interesting books with Truth teachings hidden in every page.

For Children under Twelve Years of Age

Aunt Joy's Nature Talks.....paper, $.50; cloth, $.75
The Garden, the Gate, and the Key..... .75
Love's Roses ..... .25
Wee Wisdom Picture Books (Vol. II)..... .75
Wee Wisdom Picture Books (Vol. III)..... .75

For the Older Children

Wee Wisdom's Way.....paper, $.50; cloth, $.75
Treasure Box ..... .50

Let Unity help you, through these books, to make this summer a bit different from previous summers for your young folk; to make it more interesting, more enjoyable, and, best of all, more constructive.

YOUTH

Youth is interesting the young people. That is the most vital thing that we can say about *Youth.*

Of course parents like it. It contains beautiful lessons and inspiration for their young people but almost any of us can teach and preach to our young people. That is the trouble. Some of us have been doing too much of that. Unless the young people are interested, the lessons are wasted. Unless they thrill to the joy of the stories, the inspiration in those stories is wasted.

And so while we are pleased with the praise of the older folk, we rejoice more in the appreciation that is being showered upon *Youth* by its young readers.

There is the story about Betty in June *Youth.* Above the common run was Betty Carmichael, as truly as her finely tuned motor was above the average of hooting trucks and shrieking taxis. Exceedingly pretty, too, particularly when she was angry. And then there was Jimmy! There was kick in Jimmy, and kick in speeding out to Waler's with him—35—48—55—65—70! "And then suddenly in the midst of that straight stretch of open road——!" *Youth*'s readers will be stirred as they read "The Kick in It," in the June issue of *Youth.*

Many young folk are graduating in June—planning to leave school and take the great plunge into life. They will find some real help in Jessie Cameron Brown's "What Am I Going to Do?" in that same issue of *Youth.*

The problem of a young chap who is the president of the student body at high school, and who is called upon to enforce the various laws made by the student council for self-government, furnishes the theme for the editor's inspiring talk, "Knee to Knee."

We will gladly send you a sample copy of *Youth,* that you may judge for yourself just how much help and inspiration some young person might get from it. Hand that sample copy to him and watch with what degree of interest he reads it.

Youth is $1 a year.

This experiment will convince you that it is worth many times that amount.

WILT THOU BE MADE WHOLE

Do you feel, like the impotent man at the pool of Bethesda, that certain persons or conditions are hindering you, preventing you from doing and being that which you desire? Do you feel as if some one had stepped ahead of you and had barred your progress? Are you troubled, weary, discouraged, feeling incompetent to battle with the problems of life?

We ask you the same question that Jesus asked the man at the pool, "Wilt thou be made whole?" If you are willing to take up your bed, that is, make some effort instead of lying down on the job, we shall be glad not only to show you how to walk but to point the way to freedom from the limitations that are holding you in bondage. Freedom is yours now but you do not know it because you do not understand the laws of Being. Nothing can be yours until you become conscious of it, experience it, realize it; and this realization is what you must make an effort to attain—the consciousness, the knowing for yourself.

For information in regard to our course of study by correspondence, address the

CORRESPONDENCE SCHOOL DEPARTMENT

UNITY GOOD WORDS CLUB

It has been proved that the condition of one's life and affairs is the result of the words that he has used. Negative words bring about negative conditions. Words of health cause health to manifest. Words of prosperity and abundance bring riches into manifestation. The Unity Good Words club will help you to gain a fuller knowledge of the power of words and how to make use of this power.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City or town ..... State .....

Sign this pledge personally for enrollment.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the light are invited to join Silent-70 and take up this work. Write to us for information.

We give the following testimonials:

A Prison—I want to assure you that I am greatly interested in the principles taught in your literature. Many an hour spent in the privacy of my cell, reflecting upon and drinking in the spirit of the writings, has wrought in me a change—slight to be sure, but immeasurably comforting, bringing somewhat of hope and beauty into an existence heretofore warped and shriveled. I have grown a little more tolerant, a little more charitable toward others; criticize less and try to be more helpful when opportunity affords. May I ask that you extend to me the privilege of membership in Silent-70? Most of the literature so far received has been passed out to others.—*J. W. F., S-70 No. EP-47.*

Valparaiso, Canada—Will you kindly send me some tracts on prosperity, for distribution? I find that prosperity makes the widest appeal in breaking new ground, and I believe that breaking new ground is the special work of Silent-70. It is a "going into all the world" to preach the glad tidings. It is lovely to take to poor, struggling people the joyful news that prosperity, real prosperity, such as they have never known before, is now theirs. I feel as if I were a lawyer telling people everywhere that a fortune has been left to them—only, my message is still better. In the prosperity message of Silent-70 is all gain and no loss; all joy and no sadness. It is greater than the news that one has inherited a fortune. It is new prosperity direct from the Infinite. It is not the second-hand hoard left behind by some one, along with his old boots. Daily I bless Silent-70.—*H. R., S-70 No. CA-13.*

Freestone, Tex.—All the literature sent to me has now been distributed. I rejoice to know of a number of people who are interested in Truth as a result of the distribution of free literature in this place.—*M. H. H., S-70 No. EX-9.*

Where Unity Publications Are Sold

The centers and dealers listed here have the Unity books, booklets, and magazines for sale.

The listing of a center's name here does *not* mean necessarily that we indorse all that is taught at the center. However, we endeavor to eliminate from our list the names of organizations of doubtful reliability and integrity.

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
ARIZ, Phoenix—Christian Unity, Adams hotel, mezzanine flr
ARK, Hot Springs—Steigler Bros, 520 Central
Little Rock—Unity Cen, 4 Arcade bldg
CALIF, Alameda—Home of Truth, 1300 Grand
Arcadia—Unity Class, 1031 S 6th
Atascadero—Mrs M A Kelly, box 293
Berkeley—Home of Truth, 2131 Hearst; Unity Cen, 1805A Bonita
Fresno—Home of Truth, 155 Blackstone
Glendale—Truth Cen, 109A N Brand blvd
Hollywood—Unity, 1519 Gardner; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
Huntington Beach—Susanna Champion, 408 5th
Inglewood—Unity Truth Cen, 123½ N Market
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Society, 432 Locust; Meta Studio, 121 Chestnut; Mrs J A Wood, 226 E 10th
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Bullock's; Unity Angelus Studio, 233 S Bdwy, rm 424; Bethel Home, 1733 W Adams; Book Shop, 2800 Brighton
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Truth Cen, 1450-B Alice; Fruitvale Truth Cen, 2822 Fruitvale; Meta Lib, Odd Fellows bldg, 11th near Franklin; Jessie Juliet Knox, 108 Echo; Study class, 878 Wood
Pasadena—Unity Soc, 432 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Redlands—Unity Truth Cen, 9 Hubbard bldg
Richmond—Beulah W Tiller, 146 2C
Riverside—Unity Truth Cen, 1263 Main
Sacramento—Unity Cen, 211 Hagelstein bldg, 9th and K
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412 A
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Mrs Isophene G Bailhache, 2901 Scott
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Cruz—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
Santa Monica—Unity Truth Cen, 528 Arizona
Santa Rosa—Unity Reading Rm, 525 Rosenberg bldg
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
S Pasadena—Unity Cen, 903 Diamond
COLO, Colorado Springs—Home of Truth, 317 N Tejon
Denver—Unity Cen, 1042 E Colfax
Ft Collins—Mrs Gertrude H Tracy, 900 Elizabeth
Greeley—Truth Cen, 1053 Gr View pl
Pueblo—Unity Reading Rm, 204 Central bldg
D C, Tacoma Park—Unity Study Class, 7499 Blair rd
Washington—Unity Soc, 1326 I, nw
FLA, Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth (colored), 804 Pippin
Lakeland—Unity Cen, 54 Lake Hunter dr
Lake Worth—Unity Study Class, 109 South N

MIAMI—Pictorial Cen, 143 N E 1st ave; Magic City Book Store, 219 N E 2d ave; Truth Seekers' Home, 3269 Mary, Coconut Grove; School of Christianity, 275 N E 1st st
ST PETERSBURG—Unity Cen, 646 5th ave s
SARASOTA—Unity Truth Cen, 257 Curran
TAMPA—Unity Cen, 1107 Marion; Henry C Parrott, 106 W Genesee
GA, ATLANTA—Robert B Harrison, 413 Chamber of Commerce bldg
HAWAII, HONOLULU—Unity Cen, 347 Saratoga rd
IDAHO, BOISE—Unity Truth Cen, 1009 Wash
ILL, CHAMPAIGN—Unity Reading Rm, 210 E Clark
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DECATUR—Unity Reading Rm, 322 E Macon
PEORIA—Unity Cen, 800 Wheelock bldg
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IND, FORT WAYNE—Unity Cen, 1210 Calhoun
INDIANAPOLIS—Unity Truth Cen, 417 Kresge bldg; Unity Library, 1144 N Missouri
KOKOMO—Mrs Norman Simpson, 523 S Washington
VINCENNES—C S Miller 316 Main
IOWA, BURLINGTON—Art and Community House, 1424 West
CEDAR RAPIDS—Unity Cen, 1011 2d ave e
DAVENPORT—School of Div Science, McCullough bldg
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WATERLOO—Unity Cen, 322 Lafayette bldg
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KANSAS CITY—Unity Cen, 309 Huron bldg
SALINA—Mrs Olga Palmer, 713 Gypsum
KY, LEXINGTON—Unity Lib, 303 Hernando bldg
LOUISVILLE—Truth Cen, 315 Kentucky hotel; W K Stewart Co, 425 S 4th; Meta Reading Rms, 53 Weisenger-Gaulbert bldg
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Society, 236 Walnut
SHREVEPORT—Unity Study Class, 1196 Louisiana
MASS, BOSTON—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
GREENFIELD—House of Faith, 10 Park
LOWELL—Mrs Gertrude A Derby, 11 Cascade
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 4108 Woodward; Mrs E H Burmester, 3419 Fisher
E TAWAS—F A Stiffler
FLINT—Edna D Cross, 1545 Illinois
GRAND RAPIDS—Ida Bailey, St Cecelia bldg, Ransom ave
IDLEWILD—Mrs Dollie Sandridge, box 83
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 209 W Dutton
SAGINAW W S—Mrs Ina Childs, 712 Benjamin
MINN, DULUTH—Unity Truth Cen, 215 W 2d
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 1108 Nicollet, 205 Lafayette bldg; Unity New Thot Cen, 2744 4th ave s; Mrs Selma A Hall, 3100 Hennepin, s
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MO, JOPLIN—Mrs H E Millsap, 827 Wall
KANSAS CITY—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1108 Grand; Unity Cen (colored), 1705 E 19th
LEES SUMMIT—Unity Community Soc, Unity Farm
ST JOSEPH—Unity Cen, 307 Empire Trust bldg, 6th and Edmond
ST LOUIS—Unity Cen, 904 Melbourne hotel; Soc of Prac Christianity, 3617 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas; Mrs D E Klyce, 4362 Lindell, apt A
MONT, BUTTE—Keefe Bros, 25 Park
GLASGOW—Chas Gray Miller, 636 N 2d
NEBR, LINCOLN—Unity Soc, 1413 O
OMAHA—Meta Lib, 202 Aquila ct, 1615 Howard
NEV, YERINGTON—Mrs C S Durand, box 67
N H, MANCHESTER—Home of Truth, 153 Concord
N J, ATLANTIC CITY—Truth Cen, 1113 Boardwalk, suite 2

East Orange—Unity, 19 Washington
Hackensack—Truth Cen, 360 State
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